God and Souls : The Truth

(*Major part is collection from books and 'Vedic Pravachans' by Brahmchari Krishnaduttji*)

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Foreword

With the blessings of

God

God Grace

As per Vedas, *Parmatma* (Supreme Soul, God) is *akay* (without body) and never incarnates. Entire universe is in 3 parts; the God, the souls and the nature. God rules this universe. All living beings on and inside Earth, in air and in water have soul, and rest seen around is nature. Also, except soul, rest of the body of living beings is nature. Thus all those born on this Earth are souls and none is born as God or there is no incarnation of God. Regarding God grace, since God is *akay*, therefore, God requires nothing for Self, because needs rest with the body. That is why God is also named *Daata* (Giver). God created nature, which feeds all living beings. Thus God gives free of cost all vital elements for life, air and water, besides food and feed to all living beings; it may be even sinner, criminal, dacoit, and any other bad element. This is one form of God grace, which is available to all living beings. But when we talk of karma (actions), according to *Geeta* (Hindu holy book), those doing good are rewarded, and those doing bad are punished; this is justice of God or Karma Theory. Here, those rewarded are getting because of their good deeds in past, and hence nothing unjust. In social circle, this is termed luck, which means windfall for some and nothing to others; that means God is doing injustice. This is bad thinking. As a matter of fact, this is reward of good actions done in past by a person, and it is not at all unjust from God; this opportunity is available to all, but only good doers avail it. Good doers are those persons, who are devotees, pray God, have faith in God, and possess virtues like truth, honesty and good character; such persons leave all their actions on God, Who guides them, thereby their actions becoming pious and good, resulting in rewards. This is second form of God grace. Conversely, such persons, who are devoid of virtues and possess vices such as lie, dishonesty and bad character, have no faith in God and do their actions using their own brain, breed bad actions, resulting in sins, hence punishment.

Dr Purushottam Dass Tyagi

Preface

Since God's creation, Vedic culture is oldest and inherited with divine life histories of great souls. But some selfish intelligentsia, in order to meet their greed, tried to deform our cultural wealth. In this process, characters of our great personage were publicized such that life of those divine souls look like fed with vices similar as in a common person. In this greed, the characters of Lord Ram and Lord Krishna, which are the lifeline of Indian Hindu culture, were also defaced as reported in the books, 'Ram: The Truth' and 'Krishna: The Truth'. Humans may be in ignorance, but God continues to give divine grace to humans. In this process, divine soul of Shringi Rishi took birth as Brahmchari Krishnaduttji (hereinafter Brahmchariji), who imparted a vital knowledge in order to build strong characters of humans on this Earth.

This book, 'God and Souls: The Truth', is collection from books prepared from divine discourses (hereinafter *DDs*) and *DDs* in yogic mode by Brahmchariji, who was an illiterate person. Books by Brahmchariji, which are in Hindi that is spoken mainly in India, have access to a very small population in the world. Since majority of population in the world speaks English, it was thought to bring out a publication in English, so that majority of population in the world may be benefitted with such new knowledge; hence this publication.

God has given me this big challenge to prepare a book on God and souls (only humans). Though I am not that competent, but under God grace, I hope to do it. In this light, first of all, I pray God to strengthen me and bless so that I may finalise this book successfully. I wish gratefully Brahmchariji, who served as an authentic source for this book of divine information on God and souls. Finally, I wish one and all souls living on and inside Earth, in air and in water to be kind on me in finalising this book successfully. During translation, organization and editing, I may have committed errors. This is my request to readers to kindly advise me for correcting erroneous

matter, if any, and send suggestions for further improvement of this book.

Dr Krishnavtar Tyagi, who was a senior disciple of Brahmchariji, and writer and producer on knowledge produced by Brahmchariji, encouraged me to spread knowledge produced by Brahmchariji in English, as majority of readers are unable to approach this unique and vital knowledge because of language barrier, as almost all publications providing this knowledge are in Hindi. Dr Tyagi had been publications incharge with Vedic Anusandhan Samiti, Delhi, and under his stewardship the book, '*Divya Ram Katha* (*DRK*)' was published. Now, he is looking after another publishing house, Shringi Rishi Ved Vigyan Pratishthan, Delhi that publishes on knowledge produced by Brahmchariji, and the present book is also being published by this publishing house. I am extremely grateful to Dr Tyagi for providing me an opportunity in spreading this great knowledge to readers. I thank Pankaj Printers, Maujpur, Delhi 110 053 for printing this book so nicely in short time.

Finally, my wife, Mrs Suman Tyagi, had been an unstinted support to me in carrying forward my publications activities. I am highly grateful for her support, help and assistance.

Dr Purushottam Dass Tyagi
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Narration and Gratitude

What wealth and sorrow, we are getting today, that all are results of our actions done in the past. Divine souls pray God for creation, and the God creates. The God also makes the soul to perceive as to how the soul along with the nature will travel this universe. In order this perception may remain forever, a wealth of priceless knowledge descends in the form of Vedas. The soul, while in action, when forgets the God, at that moment, *rajogun* (passion of love and pleasure) and *tamogun* (property of darkness) from nature attack a person's life style. *Rajogun* and *tamogun* may push a person on the wrong path; therefore, it is essential to maintain their balance. In order to maintain *satogun* (quality of goodness) forever, it is essential for a person to pray the God because truth lives in devotion and in the prayer of God. In this process, a person should do such actions that feed divinity to this divine world of God.

On this Earth, even characters were defiled of Lord Ram in epic Ramayan and Lord Krishna in epic Mahabharat. A person may remain in ignorance, but the God keeps sending divine grace. In this process, divine soul born in *Kalyug* was Brahmchari Krishnaduttji, who, being uneducated, through his divine discourses (*DDs*) sent on this Earth a vast knowledge. Brahmchariji, being contemporary to Lord Ram in one of his former birth as Shringi Rishi in *Treta* period, also conducted *Putreshti Yajna* for the birth of Lord Ram. He has spoken a lot through *DDs* mainly on spiritual issues. Combining all related *DDs*, a number of books have already been published in Hindi, but it was being felt to provide such feedback to our non-Hindi readers, who are many times more than Hindi readers. In this direction, at my advice, Dr Purushottam Das Tyagi, who had been ex-editor of a prestigious journal, Journal of Scientific & Industrial Research of CSIR-NISCAIR, Ministry of Science & Technology, Govt of India, New Delhi, made commendable efforts and made present publication on God and souls a reality. Hope this publication will benefit our non-Hindi readers enormously, while

using this great knowledge in their character-building.

Dr Tyagi is son of late Shri Ramesh Chand Tyagi, who had been an old disciple of Brahmchariji. Fortunately, this family belonged to village Khurampur, Distt Ghaziabad (UP), India, the birthplace of Brahmchariji. Therefore, this family had advantage of being well known to the childhood of Brahmchariji. Entire family of Dr Tyagi has faith in Brahmchariji such that Dr Tyagi organised a *DD* by Brahmchariji in 1986 at his Lawrence Road, Delhi residence on the birthday of his elder son, Saurabh Tyagi, and in 1988 organised *yajna* and *DD* at his Rohini, Delhi residence on the birthday of his another son, Rohan Tyagi. Entire family of Dr Tyagi has great faith in God. Other family members belonging to Dr Tyagi [Mrs Suman Tyagi (wife), Dr (Mrs) Shalini Tyagi & Mrs Pooja Tyagi (daughters-in-law), Miss Diya Tyagi (grand daughter), and Raghav Tyagi and Pratham Tyagi (grand sons)] had been great help and support in preparing this publication.

I take this opportunity to thank Dr Tyagi for publishing the book, 'God and Souls: The Truth' in spreading this great knowledge to benefit non-Hindi readers. May God grace continue to flourish on this family! I hope Dr Tyagi will continue to use his talent in providing more such publications based on the knowledge sent on the Earth through Brahmchariji.

Dr Krishnavtar
Shringi Rishi Ved Vigyan Pratishthan, Delhi

God and Souls: The Truth
Contents

Highlights of this Book

This book presents a unique knowledge, which was not present on Earth before the arrival of Brahmchari Krishnaduttji. Significant achievements, presented by Brahmchariji, comprise clarifications on some unrealistic, unnatural and unscientific presentations, and a number of highlights. This publication contains a number of such presentations that require following clarifications: Does God exist? What are names of God? Does God incarnate? What are principal actions of God? What is greatness of God? What is knowledge of God or Veda? How Veda reached Germany and declined in India? What is soul (only human)? What is *Aatm Lok*? What is composition of human body? What is role of mind and prana in human body? How yogi acquires knowledge of other planets? What are 2 phases of human life? How to win over death? How soul travels after death? Who are *devta* (divine souls)? What is *moksha* (liberation from rebirth)? How yoga is related with *moksha*? Who is yogi? Is there life on Mars and Moon? And so on. There are also certain facts on God and souls, which had been told by Brahmchariji, but not available elsewhere. Such facts include answers on following queries: What was Yajnavalkya-Gargi conversation on annihilation? How truth is root of the plant religion? How self-confidence is route to win this world? How politeness takes a person upwards? How human voice is a form of fire? Who enjoys eternal bliss? How spiritual scientist is superior to physical scientist? How is science on Earth and on other planets? When violent animals become non-violent? And so on. Thus looking into clarifications and new knowledge contained in this book as per the above queries, this book is expected to benefit a majority of population in the world.

PART 1: INTRODUCTION

1.1 God and Souls as Known Today

God

Although God is usually thought of as an intangible spirit, and thus has no physical or even visual form, many religions use images to represent God in icons for art or for worship. Early science, particularly geometry, astrology and astronomy, was connected to the divine, and many believed that there was something intrinsically divine or perfect that could be found in circles. In monotheistic thought, God is conceived of as the Supreme Being and the principal object of faith. The concept of God, as described by Theologians, commonly includes the attributes of omniscience, omnipotence, omnipresence, and as having an eternal and necessary existence. Depending on one's kind of theism, these attributes are used either in way of analogy or in a literal sense as distinct properties of the God. In agnostic thought, the existence of God is unknown and/or unknowable. In atheistic thought, there is absence of belief in the existence of any gods (*Wikipedia, the Free Encyclopedia*).

God is most often held to be immaterial. Some religions describe God without reference to gender, while others use masculine terminology such as Him or Father, and some religions (such as Judaism) attribute only a purely grammatical gender to God. Incorporeity and corporeity of God are related to conceptions of transcendence and immanence of God, with positions of synthesis such as the immanent transcendence. God has been conceived as either personal or impersonal. In theism, God is the creator and sustainer of the universe; while in deism, God is the creator but not the sustainer of the universe. In pantheism, God is the universe itself. In atheism, God is not believed to exist, while God is deemed unknown or unknowable within the context of agnosticism. God has also been conceived as the source of all moral

obligations, and the greatest conceivable existent. All religions express worshipping that one God, but through different, overlapping concepts or mental images of Him (*Wikipedia, the Free Encyclopedia*).

Monotheists refer to their gods by their respective religions, with some of these names referring to certain cultural ideas about their god's identity and attributes. In Christian doctrine, God is called the Father, the Son, and the Holy Spirit. In Judaism, God is referred by the names Elohim or Adonai. In Islam, the name is used. In Hinduism, Brahman is often considered a monistic concept of God. In Chinese religion, God (Shangdi) is conceived as the progenitor of the universe, intrinsic to it and constantly ordaining it. Other religions have names for God, for instance, Baha in the Bahá'í Faith, Waheguru in Sikhism, and Ahura Mazda in Zoroastrianism (*Wikipedia, the Free Encyclopedia*).

Etymology and Usage

Earliest written form of Germanic word God comes from 6th century Christian codex, *Argenteus*. English word itself is derived from Proto-Germanic gudan. Reconstructed Proto-Indo-European form ?hu-tó-mwas likely based on the root ?hau (?)-, which meant either 'to call' or 'to invoke'. Germanic words for God were originally neuter, applying to both genders, but during the process of Christianization of Germanic peoples from their indigenous Germanic paganism, the words became a masculine syntactic form. There is no clear consensus on the nature or even existence of God. Abrahamic conceptions of God include monotheistic definition of God in Judaism, the trinitarian view of Christians, and Islamic concept of God. The *dharmic* religions differ in their view of the divine: views of God in Hinduism vary by region, sect, and caste, ranging from monotheistic to polytheistic. Many polytheistic religions share the idea of a creator deity, though having a name other than God and without all of the other roles attributed to a singular God by monotheistic religions. Jainism is polytheistic and non-creationist. Depending on one's interpretation and tradition, Buddhism can be conceived as being either atheistic, non-theistic,

pantheistic, panentheistic, or polytheistic. English word God and its counterparts in other languages are normally used for any and all conceptions and, in spite of significant differences between religions; the term remains an English translation common to all. In Judaism, God is given a proper name, Tetragrammaton YHWH. In Bible, when the word LORD is in all capitals, it signifies that the word represents the Tetragrammaton. *Allah* is Arabic term with no plural used by Muslims and Arabic speaking Christians and Jews meaning God (with a capital G), while *ilah* (Arabic) is the term used for a deity or a god in general. Ahura Mazda is the name for God used in Zoroastrianism. Mazda is generally taken to be proper name of the spirit, and like its Sanskrit cognate *medha*, means intellect. God may also be given a proper name in monotheistic currents of Hinduism which emphasize personal nature of God, with early references to his name as Krishna-Vasudeva in Bhagavata or later Vishnu and Hari. Waheguru (*Punjabi*) is a term most often used in Sikhism to refer to God (*Wikipedia, the Free Encyclopedia*).

General Conceptions

Oneness

Monotheists hold that there is only one God, and may claim that the one true God is worshiped in different religions under different names. The view that all theists actually worship the same God is especially emphasized in the Bahá'í Faith, Hinduism and Sikhism. In Christianity, doctrine of the Trinity [God the Father, God the Son, and the Holy Spirit] describes God as one God in 3 persons. Islam's most fundamental concept is *tawhid* (oneness). God is described in the Quran as: Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him. In Islam, God is beyond all comprehension or equal and does not resemble any of his creations in any way. Thus, Muslims are not expected to visualize God. Henotheism is the belief and worship of a single God while accepting existence of other deities (*Wikipedia, the Free Encyclopedia*).

Theism, Deism and Pantheism

Theism generally holds that God exists realistically, objectively, and independently of human thought; that God created and sustains everything; that God is omnipotent and eternal; and that God is personal and interacting with the universe through religious experience and the prayers of humans. Theism holds that God is both transcendent and immanent; thus, God is simultaneously infinite and, in some way, present in the affairs of the world. Catholic theology holds that God is infinitely simple and is not involuntarily subject to time. Most theists hold that God is omnipotent, omniscient and benevolent. Open Theism, by contrast, contends that, due to the nature of time, God's omniscience does not mean the deity can predict the future (*Wikipedia, the Free Encyclopedia*).

Deism holds that God is wholly transcendent: God exists, but does not intervene in the world beyond what was necessary to create it. In this view, God is not anthropomorphic, and neither answers prayers nor produces miracles. Deism believes that God has no interest in humanity and may not even be aware of humanity. Pandeism that combines Deism with Pantheistic beliefs explains as to Deism why God would create a universe and then abandon it and as to Pantheism, the origin and purpose of the universe (*Wikipedia, the Free Encyclopedia*).

Pantheism holds that God is the universe and the universe is God, whereas God contains, but is not identical to the Universe. It is also the view of the Liberal Catholic Church; Theosophy; some views of Hinduism except Vaishnavism, which believes in panentheism; Sikhism; some divisions of Neopaganism and Taoism. Kabbalah, Jewish mysticism, paints a pantheistic/ panentheistic view of God, which has wide acceptance in Hasidic Judaism, particularly from their founder The Baal Shem Tov, but only as an addition to the Jewish view of a personal God, not in the original pantheistic sense that denies or limits persona to God (*Wikipedia, the Free Encyclopedia*).

Other Concepts

Dystheism is a form of theism that God is either not wholly

good or is fully malevolent as a consequence of the problem of evil. In modern times, some more abstract concepts have been developed, such as process theology and open theism. French philosopher, Michel Henry, has defined God as phenomenological essence of life. God has also been conceived as immaterial, a personal being, the source of all moral obligation, and the greatest conceivable existent (*Wikipedia, the Free Encyclopedia*).

Non-theistic Views

Non-theist views about God also vary. Some non-theists avoid the concept of God, while others understand God as a symbol of human values and aspirations. In this view, questions of supernatural, such as those relating to the existence and nature of God, are non-empirical and are proper domain of theology. Another view, advanced by Richard Dawkins, is that the existence of God is an empirical question, on the grounds that a universe with a god would be a completely different kind of universe from one without, and it would be a scientific difference. Anthropomorphism argues that while there is a wide array of supernatural concepts found around the world, in general, supernatural beings tend to behave much like people. The construction of gods and spirits like persons is one of the best known traits of religion. Anthropologist contends that people project human features onto non-human aspects of the world because it makes those aspects more familiar (*Wikipedia, the Free Encyclopedia*).

Existence

Arguments about existence of God include empirical, deductive, and inductive types. Some of the most notable arguments are the Five Ways of Aquinas, the Argument from desire, and the Ontological Argument. Isaac Newton saw the nontrinitarian God as the masterful creator whose existence could not be denied in the face of the grandeur of all creation. St Thomas believed that the existence of God is self-evident in itself, but not to us. Some Theologians argue that the existence of God is not a question that can be answered using scientific method. Some findings in the fields of cosmology,

evolutionary biology and neuroscience are interpreted by some atheists as evidence that God is an imaginary entity only, with no basis in reality. Different religious traditions assign differing attributes and characteristics to God. For example, attributes of God in Christianity, Islam, and Judaism share certain similarities arising from their common roots (*Wikipedia, the Free Encyclopedia*).

Specific Attributes

Names and Gender of God

In the Judeo-Christian tradition, the Bible has been the principal source of the conceptions of God. Throughout the Hebrew and Christian Bibles, there are many names for God. One of them is Elohim. Another one is *El Shaddai* that translated God Almighty. A third notable name is *El Elyon*, which means The High God. God is described and referred in the Quran by certain names or attributes, the most common being *Al-Rahman*, meaning most compassionate and *Al-Rahim*, meaning most merciful. The Brahma Kumaris use the term Supreme Soul to refer to God. They see God as incorporeal and eternal, and regard him as a point of living light like human souls, but without a physical body, as he does not enter the cycle of birth, death and rebirth. Vaishnavism, a tradition in Hinduism, has list of titles and names of Krishna (*Wikipedia, the Free Encyclopedia*).

The gender of God may be viewed as either a literal or an allegorical aspect of a deity, who, in classical western philosophy, transcends bodily form. Polytheistic religions commonly attribute to each of the Gods a gender, allowing each to interact with any of the others, and perhaps with humans, sexually. In most monotheistic religions, God has no counterpart with which to relate sexually. Thus, in classical western philosophy gender of this one-and-only deity is most likely to be an analogical statement of how humans and God address, and relate to each other (*Wikipedia, the Free Encyclopedia*).

Relationship with Creation

Prayer plays a significant role among many believers.

Muslims believe that the purpose of existence is to worship God. Prayer often also includes supplication and asking forgiveness. God is often believed to be forgiving. There are different approaches to reconciling the contradictory claims of monotheistic religions. One view is taken by exclusivists, who believe they are the chosen people or have exclusive access to absolute truth, generally through revelation or encounter with the Divine, which adherents of other religions do not. Another view is religious pluralism. A pluralist typically believes that his religion is the right one, but does not deny the partial truth of other religions. A third approach is relativistic inclusivism, where everybody is seen as equally right. A fourth approach is syncretism, mixing different elements from different religions. Jews and Christians believe that humans are created in the likeness of God, and are the centre, crown and key to God's creation, stewards for God, supreme over everything else God had made; for this reason, humans are in Christianity called the children of God (*Wikipedia, the Free Encyclopedia*).

Depiction of God

In Zoroastrianism, Ahura Mazda was visually represented for worship. Zoroastrian iconoclasm eventually put an end to the use of all images of Ahura Mazda in worship. In Judaism, some Jews do not use any image for God, since God is the unimaginable Being, who cannot be represented in material forms. In some samples of Jewish Art, however, sometimes God, or at least his intervention, is indicated by a hand of God symbol. In Christianity, some like the hand of God are depiction borrowed from Jewish art. The beginning of the 8th century witnessed the suppression and destruction of religious icons. It appears that when early artists designed to represent God the Father, fear and awe restrained them from a usage of the whole human figure. By the 12th century depictions of God the Father had started to appear in French manuscripts. Initially the head or bust was usually shown in some form of frame of clouds in the top of the picture space, where the Hand of God had formerly appeared. Gradually the amount of human symbol shown can increase to a half-length figure, then a full-length, usually

enthroned. In the 14th century, the Naples Bible carried a depiction of God the Father in the Burning bush. In the 15th century, there was a brief fashion for depicting all three persons of the Trinity as similar or identical figures with the usual appearance of Christ. The Church of the Gesù in Rome includes a number of 16th century depictions of God the Father. In 1745 Pope Benedict XIV explicitly supported the Throne of Mercy depiction, but in 1786, it was still necessary for Pope Pius VI to issue a papal bull condemning the decision of an Italian church council to remove all images of the Trinity from churches. While representations of God the Father were growing in Italy, Spain, Germany and the Low Countries, there was resistance elsewhere in Europe, even during the 17th century. The Council also declared that the person of Trinity was Christ, as *Logos*, not God the Father. However, some icons continued to be produced in Russia, Greece, Romania, and other Orthodox countries (*Wikipedia, the Free Encyclopedia*).

God in Islam and Bahá'í

Muslims believe that God (Allah) is beyond all comprehension or equal and does not resemble any of his creations in any way. Thus, Muslims are not iconodules, are not expected to visualize God. In Bahá'í faith, Bahá'u'lláh taught that God is directly unknowable to common mortals, but that his attributes and qualities can be indirectly known by learning from and imitating his divine manifestations, which in Bahá'í theology are somewhat comparable to Hindu avatars or Abrahamic prophets. These manifestations are the great prophets and teachers (Krishna, Buddha, Jesus, Zoroaster, Muhammad, Bahá'ú'lláh, etc.) of many of the major religious traditions. Although the faith is strictly monotheistic, it also preaches the unity of all religions and focuses on these multiple epiphanies as necessary for meeting the needs of humanity at different points in history and for different cultures (*Wikipedia, the Free Encyclopedia*).

Theological Approaches

Classical theists (Ancient Greco-Medieval philosophers,

Roman Catholics, Eastern Orthodox Christians, much of Jews and Muslims, and some Protestants) speak of God as a divinely simple nothing that is completely transcendent, and having attributes as immutability, impassibility, and timelessness. Theologians of theistic personalism (Rene Descartes, Isaac Newton, Alvin Plantinga, Richard Swinburne, William Lane Craig, etc.) argue that God is most generally the ground of all being, immanent in and transcendent over the whole world of reality, with immanence and transcendence being the contrapletes of personality. God is also commonly defined as having a necessary existence, as necessity is deemed a good thing to have, and just as God has omnipotence and omniscience, he has necessity to its maximized degree. The attributes of God of classical theism were all claimed to varying degrees by the early Jewish, Christian and Muslim scholars, including Maimonides, St Augustine, and Al-Ghazali. The last centuries of philosophy have seen vigorous questions regarding the arguments for God's existence raised by philosophers Immanuel Kant, David Hume and Antony Flew. The theist response has been either to contend, as does Alvin Plantinga, that faith is properly basic, or to take, as does Richard Swinburne, the evidentialist position. Some theists agree that only some of the arguments for God's existence are say, if the arguments for God's existence were as solid as the laws of logic, a position summed up by Pascal as the heart has reasons of which reason does not know. Many religious believers allow for the existence of other, less powerful spiritual beings such as angels, saints, jinn, demons, and devas (*Wikipedia, the Free Encyclopedia*).

Souls

Soul or psyche is the mental abilities of a living being: reason, character, feeling, consciousness, memory, perception, thinking, etc. Depending on philosophical system, a soul can either be mortal or immortal. In Judeo-Christianity, only human beings have immortal souls, although immortality is disputed within Judaism. Catholic theologian Thomas Aquinas attributed soul (*anima*) to all organisms but argued that only human souls are immortal. Other religions, most

notably Hinduism and Jainism, hold that all living things from the smallest bacterium to the largest of mammals are the souls themselves (atman, jiva) and have their physical representative (the body) in the world. The actual self is the soul, while the body is only a mechanism to experience the karma of that life. Some teach that even non-biological entities (rivers and mountains) possess souls. This belief is called animism. Greek philosophers (Socrates, Plato, and Aristotle) understood that the soul must have a logical faculty, the exercise of which was the most divine of human actions. *Anima mundi* is the concept of a world soul connecting all living organisms on planet Earth (*Wikipedia, the Free Encyclopedia*).

Etymology

Modern English word soul, derived from old English *sáwol, sáwel*, was first attested in the 8th-century. It is cognate with other German and Baltic terms for the same idea, including Gothic *saiwala*, old High German *sêula, sêla*, old Saxon *sêola*, old Low Franconian *sêla, sîla*, old Norse *sála* and Lithuanian *siela*. Further etymology of Germanic word is uncertain. Original concept is meant to be coming from or belonging to the sea/lake, because of the German belief in souls being born out of and returning to sacred lakes, Old Saxon *sêola* (soul) compared to Old Saxon *sêo* (sea) (*Wikipedia, the Free Encyclopedia*).

Religious Views

In the ancient Egyptian religion, an individual was believed to be made up of various elements, some physical and some spiritual. Similar ideas are found in ancient Assyrian and Babylonian religion. Many religious and philosophical traditions support the view that the soul is the ethereal substance – a spirit; a non material spark – particular to a unique living being. Such traditions often consider the soul both immortal and innately aware of its immortal nature, as well as the true basis for sentience in each living being. The concept of the soul has strong links with notions of an afterlife, but opinions may vary wildly even within a given religion as to what happens to the soul after death. Many within these religions and

philosophies see the soul as immaterial, while others consider it possibly material (*Wikipedia, the Free Encyclopedia*).

Bahá'í

Bahá'í Faith affirms that the soul is a sign of God, a heavenly gem. Bahá'u'lláh stated that the soul not only continues to live after physical death of the human body, but is, in fact, immortal. Heaven can be seen partly as the soul's state of nearness to God; and hell as a state of remoteness from God. Each state follows as a natural consequence of individual efforts, or the lack thereof, to develop spiritually. Bahá'u'lláh taught that individuals have no existence prior to their life here on Earth and the soul's evolution is always towards God and away from the material world (*Wikipedia, the Free Encyclopedia*).

Buddhism

Buddhism teaches that all things are in a constant state of flux: all is changing, and no permanent state exists by itself. This applies to human beings as much as to anything else in the cosmos. Thus, a human being has no permanent self. According to this, doctrine of *anatta* (Sanskrit: *anātman*) – no-self or no soul – the words I or me do not refer to any fixed thing. Buddhism does not deny the existence of immaterial entities, and it distinguishes bodily states from mental states. If the word soul simply refers to an incorporeal component in living things that can continue after death, then Buddhism does not deny the existence of the soul. Instead, Buddhism denies the existence of a permanent entity that remains constant behind the changing corporeal and incorporeal components of a living being. When the body dies, Buddhists believe the incorporeal mental processes continue and are reborn in a new body. Because the mental processes are constantly changing, the being that is reborn is neither entirely different from, nor exactly the same as, the being that died (*Wikipedia, the Free Encyclopedia*).

Various schools of Buddhism have differing ideas about what continues after death. In some schools, particularly Tibetan

Buddhism, the view is that there are 3 brains: *very subtle brain*, which does not disintegrate in death; *subtle brain*, which disintegrates in death and which is dreaming brain or unconscious brain; and *gross brain*, which does not exist when one is *sleeping*. Therefore, *gross brain* is less permanent than *subtle brain*, which does not exist in death. *Very subtle brain*, however, does continue, and when it catches on, or coincides with phenomena, again, a new *subtle brain* emerges, with its own personality/assumptions/habits, and that entity experiences karma in the current continuum. Plants were said to be non-sentient but Buddhist monks are required to not cut or burn trees, because some sentient beings rely on them. Some Mahayana monks said non-sentient beings such as plants and stones have Buddha-nature. Certain modern Buddhists, particularly in Western countries, reject or at least take an agnostic stance toward the concept of rebirth or reincarnation (*Wikipedia, the Free Encyclopedia*).

Christianity

Most Christians understand the soul as an ontological reality distinct from, yet integrally connected with, the body. According to a common Christian eschatology, when people die, their souls will be judged by God and determined to go to heaven or to hell. All branches of Christianity teach that Jesus Christ plays a decisive role in the Christian salvation process. Some Christians believe that if one has not repented of one's sins and has not trusted in Jesus Christ as Lord and Savior, he/she will go to hell and suffer eternal damnation or eternal separation from God. Some hold a belief that babies (including the unborn) and those with cognitive or mental impairments who have died will be received into heaven on the basis of God's grace through the sacrifice of Jesus. Other Christians understand the soul as the life, and believe that the dead are sleeping (Christian conditionalism). This belief is traditionally accompanied by the belief that the unrighteous soul will cease to exist instead of suffering eternally (annihilationism). Some Christians characterize humans as consisting of a body (*soma*), soul (*psyche*), and spirit (*pneuma*). However, majority of modern

Bible scholars point out how spirit and soul are used interchangeably in many biblical passages, and so hold to dichotomy (*Wikipedia, the Free Encyclopedia*).

Major theories include soul creationism, traducianism, and pre-existence. According to creationism, each individual soul is created directly by God. According to traducianism, soul comes from parents by natural generation. According to preexistence, soul exists before the moment of conception. There have been differing thoughts regarding whether human embryos have souls from conception, or there is a point between conception and birth where fetus acquires a soul, consciousness, and/or personhood. All souls living and dead will be judged by Jesus Christ when he comes back to Earth. Catholic Church teaches that the existence of each individual soul is dependent wholly upon God. Spirit and body together constitute the soul of mankind. Latter-day saints believe that the soul is the union of a pre-existing, God-made spirit and a temporal body, which is formed by physical conception on Earth. After death, spirit continues to live and progress in the Spirit world until resurrection, when it is reunited with the body that once housed it. This reuniting of body and spirit results in a perfect soul that is immortal and eternal and capable of receiving a fullness of joy. The union of a newly created spirit body with an eternally-existing intellect constitutes a spirit birth (*Wikipedia, the Free Encyclopedia*).

Hinduism

In Hindu philosophy, *atman* (soul) is the first principle. Hinduism believes that there is *atman* in every being, whereas Buddhism does not believe that there is either soul or self. In Hinduism and Jainism, a *jiva* is a living being, or any entity imbued with a life force. In Jainism, *jiva* is the immortal essence or soul of a living organism (human, animal, fish or plant etc.), which survives physical death. In Jainism, *Jiva* is either *samsari* (mundane, caught in cycle of rebirths) or *mukta* (liberated). According to Brahma Kumaris, soul is an eternal point of light (*Wikipedia, the Free Encyclopedia*).

Islam

The Quran, holy book of Islam, distinguishes between immortal *rū?* (spirit or soul) and mortal *nafs* (psyche). The immortal *rū?* drives the mortal *nafs,* which comprises temporal desires and perceptions necessary for living (*Wikipedia, the Free Encyclopedia*).

Jainism

In Jainism, every living being has a soul *(Jīva)*. There is no beginning or end to the existence of soul. It is eternal in nature and changes its form until it attains liberation. The soul is basically categorized in 2 ways based on its present state: i) Liberated Souls – These souls have attained *moksha* and never become part of the life cycle again; and ii) Non-liberated Souls – The soul of any living being is stuck in the life cycle of 4 forms; *Manushya Gati* (human being), *Tiryanch Gati* (any other living being), *Dev Gati* (heaven) and *Narak Gati* (hell). Until the soul is liberated from the *sa?sâra* (cycle of repeated birth and death), it gets attached to one of these bodies based on the karma (actions) of the individual soul. Irrespective of which state the soul is in, it has got the same attributes and qualities. The difference between the liberated and non-liberated souls is that the qualities and attributes are manifested completely in case of *siddha* (liberated soul) as they have overcome all the *karmic* bondages, whereas in case of non-liberated souls, they are partially exhibited (*Wikipedia, the Free Encyclopedia*).

Judaism

The Hebrew terms *nefesh* (living being), *ruach* (wind), *neshamah* (breath), *chayah* (life) and *yechidah* (singularity) are used to describe the soul or spirit. In Judaism, the soul was believed to be given by God to Adam. Then the God formed human of the dust of ground, and breathed into his nostrils the breath of life; and human became a living soul. Judaism relates the quality of one's soul to one's performance of the commandments (*mitzvot)* and reaching higher levels of understanding, and thus closeness to God. A person with such closeness is called a *tzadik*. Therefore, Judaism embraces the commemoration of the day of one's death, *nahala*/

Yahrtzeit, and not the birthday as a festivity of remembrance, for only toward the end of life's struggles, tests and challenges could human souls be judged and credited for righteousness (*Wikipedia, the Free Encyclopedia*).

Scientology

Scientology view is that a person is a soul. A person is immortal, and may be reincarnated if they wish. Scientology term for the soul is *thetan*, derived from the Greek word 'theta', symbolizing thought. Scientology counselling addresses the soul to improve abilities, both worldly and spiritually (*Wikipedia, the Free Encyclopedia*).

Shamanism

According to Nadya Yuguseva, a shaman from the Altai, "A woman has 40 souls; men have just one (*Wikipedia, the Free Encyclopedia*)".

Sikhism

Sikhism considers soul (*atma*) to be part of God (*Waheguru*). The holy book Guru Granth Sahib suggests,"God is in the soul and the soul is in the God. The soul is divine; divine is the soul. Worship Him with love. The soul is the Lord, and the Lord is the soul; contemplating the Shabad, the Lord is found." The *atma* according to Sikhism is an entity or spiritual spark or light in our body, because of which the body can sustain life. On the departure of this entity from the body, the body becomes lifeless. The soul is driver in the body. It is the *roohu* or spirit or *atma*, the presence of which makes alive of the physical body (*Wikipedia, the Free Encyclopedia*).

Taoism

According to Chinese traditions, every person has 2 types of souls called *hun* and *po*, which are respectively *yang* and *yin*. Taoism believes in 10 souls (*sanhunqipo*; *hun*, 3 and *po*, 7). The *po* is linked to the dead body and the grave, whereas the *hun* is linked to the ancestral tablet. A living being that loses any of them is said to have mental illness or unconsciousness, while a dead soul

may reincarnate to a disability, lower desire realms, or may even be unable to reincarnate (*Wikipedia, the Free Encyclopedia*).

Other Religious Beliefs and Views

In theological reference to the soul, the terms life and death are viewed as emphatically more definitive than the common concepts of biological life and biological death. Because the soul is said to be transcendent of the material existence, and is said to have eternal life, the death of the soul is likewise said to be an eternal death. Thus, in divine judgment, God is commonly said to have options with regard to the dispensation of souls, ranging from heaven to hell. Typically both heaven and hell are said to be eternal, or at least far beyond a typical human concept of lifespan and time. According to Louis Ginzberg, soul of Adam is the image of God. Every soul of human also escapes from the body every night, rises up to heaven, and fetches new life thence for the body of human (*Wikipedia, the Free Encyclopedia*).

In Brahma Kumaris, human souls are believed to be incorporeal and eternal. God is considered to be the Supreme Soul, with maximum degrees of spiritual qualities, such as peace, love and purity (*Wikipedia, the Free Encyclopedia*).

In Theosophy, the soul is the field of our psychological activity (thinking, emotions, memory, desires, will, etc.) as well as of the so-called paranormal or psychic phenomena (extrasensory perception, out-of-body experiences, etc.). However, the soul is not the highest, but a middle dimension of human beings. Higher than the soul is the spirit, which is considered to be the real self; the source of everything we call good — happiness, wisdom, love, compassion, harmony, peace, etc. While the spirit is eternal and incorruptible, the soul is not. The soul acts as a link between the material body and the spiritual self, and therefore shares some characteristics of both. The soul can be attracted either towards the spiritual or towards the material realm, being thus the battlefield of good and evil. It is only when the soul is attracted towards the spiritual and merges with the Self that it becomes eternal and divine (*Wikipedia, the Free Encyclopedia*).

In Anthroposophy, Rudolf Steiner differentiated 3 stages of soul development, which interpenetrate one another in consciousness: i) The sentient soul, centering on sensations, drives, and passions, with strong conative (will) and emotional components; ii) The intellectual or brain soul, internalizing and reflecting on outer experience, with strong affective (feeling) and cognitive (thinking) components; and iii) The consciousness soul, in search of universal, objective truths (*Wikipedia, the Free Encyclopedia*).

In Surat Shabda Yoga, the soul is considered to be an exact replica and spark of the divine. The purpose of Surat Shabd Yoga is to realize one's true self as soul (self-realisation), true essence (spirit-realisation) and true divinity (god-realisation) while living in the physical body. Similarly, the spiritual teacher, Meher Baba, held that the soul is in reality identical with *Paramatma*, the Oversoul — which is one, infinite, and eternal. The sole purpose of creation is for the soul to enjoy the infinite state of the Oversoul consciously (*Wikipedia, the Free Encyclopedia*).

Philosophical Views

Ancient Greeks believed that the soul was that which gave the body life. The soul was considered the incorporeal or spiritual breath that animates the living organism. Drawing on the words of his teacher Socrates, Plato considered psyche to be the essence of a person. Plato says that even after death, the soul exists and is able to think. He believed that as bodies die, the soul is continually reborn in subsequent bodies. Platonic soul consists of 3 parts: brain, emotion and appetitive. Brain, located in the head, is related to reason and regulates the other part. Emotion, located near the chest region, is related to anger. Appetitive, located in the stomach, is related to one's desires. According to Plato's theory, soul is essentially the same thing as a state's class system because, to function well, each part must contribute so that the whole functions well (*Wikipedia, the Free Encyclopedia*).

In Aristotle's view, the primary activity, or full actualization, of a living thing constitutes its soul. For example, the full actualization of an eye, as an independent organism, is to see. This organization

between form and matter is necessary for any activity, or functionality, to be possible in a natural being. Using an artifact (non-natural being) as an example, a house is a building for human habituation, but for a house to be actualized requires the material (wood, nails, bricks, etc.) necessary for its actuality. However, this does not imply that a house has a soul. In regards to artifacts, the source of motion that is required for their full actualization is outside of themselves. In natural beings, this source of motion is contained within the being itself. Aristotle elaborates on this point when he addresses the faculties of the soul. Various faculties of soul, such as nutrition, movement, reason, sensation etc. constitute the second actuality of the capacity to be alive. For example, someone who falls asleep can wake up and live their life, as opposed to someone, who falls dead, can no longer do so. Aristotle identified 3 hierarchical levels of natural beings: plants, animals, and people. He identified 3 corresponding levels of soul or biological activity: the nutritive activity of growth, sustenance and reproduction, which all life shares; the self-willed motive activity and sensory faculties, which only animals and people have in common; and finally reason, of which people alone are capable. Aristotle's discussion of the soul is in his work, *De Anima* (*On the soul*). In this text, soul as a whole can be deemed mortal and a part called active brain is immortal and eternal. Further, Aristotle states that soul helps humans find the truth and understanding the true purpose or role of the soul is extremely difficult (*Wikipedia, the Free Encyclopedia*).

Following Aristotle, both Avicenna and Ibn al-Nafis made a distinction between soul and spirit. In Avicenna's views, immortality of soul is a consequence of its nature, and not a purpose for it to fulfill. He told his readers to imagine themselves suspended in the air having self-consciousness, isolated from all sensations, which includes no sensory contact with even their own bodies. He concluded that the idea of the self is not logically dependent on any physical thing, and that the soul should not be seen in relative terms, but as a primary given, a substance. Avicenna generally supported Aristotle's idea of the soul originating from the heart, whereas Ibn al-Nafis instead argued that the soul is

related to the entirety and not to one or a few organs. Ibn al-Nafis further criticized Aristotle's idea whereby every unique soul requires the existence of a unique source, in this case the heart. He concluded that the soul is related primarily neither to the spirit nor to any organ, but rather to the entire matter, whose temperament is prepared to receive that soul (*Wikipedia, the Free Encyclopedia*).

Thomas Aquinas (1225 - 1274) understood soul to be the first actuality of living body. He distinguished 3 orders of life: plants, which feed and grow; animals, which add sensation to the operations of plants; and humans, which add intellect to the operations of animals. Concerning the human, the soul is definitely not corporeal; if it is corporeal when it knows what some corporeal thing is, that thing would come to be within it. Therefore, soul has an operation, which does not rely on a body organ, and therefore soul can exist without a body. Since the rational soul of human beings is a subsistent form and not something made of matter and form, it cannot be destroyed in any natural process. Immanuel Kant (1724 – 1804) identified soul as the 'I' in the strictest sense, and argued that the existence of inner experience can neither be proved nor disproved. We cannot prove a priori the immateriality of soul, but rather only so much: that all properties and actions of the soul cannot be recognized from materiality. It is from 'I' or soul that Kant proposed transcendental rationalization, but cautioned that such rationalization can only determine limits of knowledge if it is to remain practical (*Wikipedia, the Free Encyclopedia*).

Psychologist James Hillman viewed soul as the self-sustaining and imagining substrate, upon which consciousness rests. He described soul is that makes meaning possible, deepens events into experiences, is communicated in love, and has a religious concern, as well as a special relation with death. Hillman takes the Neoplatonic stance that there is a third, middle position, in which soul resides. Archetypal psychology acknowledges this third position by attuning to, and often accepting, the archetypes, dreams, myths, and even psychopathologies, through which soul express itself (*Wikipedia, the Free Encyclopedia*).

Science

Neuroscience

Neuroscience operates under the ontological assumption of physicalism. Thus, neuroscience seeks to understand mental phenomena within the framework according to which human thought and behavior are caused solely by physical processes taking place inside the brain, and it operates by the way of reductionism by seeking an explanation for the brain in terms of brain activity. The evidence from brain imaging indicates that all processes of the brain have physical correlates in brain function. If manipulation of brain activity changes consciousness, then a causal role for that brain activity can be inferred. Two of the most common types of manipulation experiments are loss-of-function and gain-of-function experiments. In a loss-of-function experiment, a part of the nervous system is diminished or removed in an attempt to determine if it is necessary for a certain process to occur, and in a gain-of-function experiment, an aspect of the nervous system is increased relative to normal. Manipulations of brain activity can be performed with direct electrical brain stimulation, magnetic brain stimulation using transcranial magnetic stimulation, psychopharmacological manipulation, optogenetic manipulation, and by studying the symptoms of brain damage and lesions (*Wikipedia, the Free Encyclopedia*).

Physics

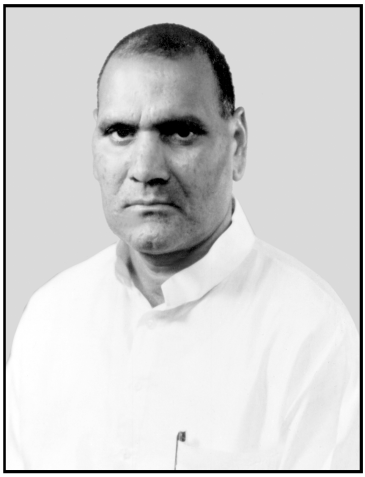
Physicist Sean M Carroll has written that the idea of a soul is in opposition to quantum field theory (QFT). He writes that for a soul to exist, ‘Not only is new physics required, but dramatically new physics. Within QFT, there can’t be a new collection of spirit particles and spirit forces that interact with our regular atoms, because we would have detected them in existing experiments.’ Neuroscientist Peter Clarke concluded that a Cartesian soul has no basis from quantum physics (*Wikipedia, the Free Encyclopedia*).

Weight of the Soul

In 1901, Duncan MacDougall made weight measurements of

patients as they died. He claimed that there was weight loss of varying amounts at the time of death; soul weighed 21 g. However, physicists regarded experiments today are not having any scientific merit and the weight loss was not reliable or replicable, his findings were unscientific (*Wikipedia, the Free Encyclopedia*).

1.2 Who was Brahmchari Krishnaduttji (*revised and enlarged*)?



Brahmchari Krishnaduttji (Brahmchariji), who in a former birth in *Treta* era was Maharishi Shringi, was contemporary of Lord Ram and conducted *Putreshti Yajna* (*P. Yajna*; an oblation for the birth of son) for the birth of Lord Ram. He studied on *yajnas* for 284 years (yrs). He was 184 yrs old when he was brought from forests to conduct *P. Yajna*. In *Treta* era also, Brahmchariji met Lord Shiva and Mata Parvati, daughter of king Himachal. Mahrishi (Mi) Mahanandaji, disciple of Brahmchariji, had clarified that Brahmchariji was a soul of Shringi Rishi, who was senior disciple of *Adi Brahma* (God in first appearance), and this birth and 50 yrs life of Brahmchariji was due to a curse by *Adi Brahma*. In present life, when Brahmchariji used to go in a specific state, chanting of mantras and divine discourses (*DDs*) were the results [*Moksha Prapati ka Maarg* (*MPM*) (Vaidic Anusandhan Samiti, Delhi) 1999, 22; Tyagi P D, *Ram: The Truth* (*RT*) (Shringi Rishi Ved Vigyan Pratishthan, New Delhi), 2016, 22; *DDs*, 21.4.1964, 18.8.1964].

In present life, Brahmchariji was born in a poor, illiterate and

weaver family, resident of village Khurampur-Salemabad {District Ghaziabad (UP) India}. He was born on 3rd of Ashwin (Vikram Samvat as per Hindu calendar) in 1942. His father's name was Shri Nanak Chand and that of mother's Mrs Sona Devi. It is said that, when he was 2 months old, his mother laid him in supine (laying flat with head and back underneath) mode. After some time, his neck started moving to left and right repeatedly and lips started murmuring. Looking into repeats of this event, family members thought it of ghost effect and started treatments from tantriks (persons professing a style of meditation and ritual). However, this event continued to rise. At the age of 6 yrs, he suffered from chicken pox and hence he was to be laid in supine mode. In this process, *DDs* continued. Due to movement of neck on both sides, chicken pox dots got ruptured and his face and head looked full of wounds. During this period, his state of health was highly critical, but because of God blessings child survived. At the age of 7 yrs, he was employed with a village farmer, Shri Inderraj Singh Tyagi, to graze animals, arrange for animals' fodder, help in *gur* (jaggery) making etc. While grazing animals, fellow herders used to forcibly put him to lay down in supine mode, resulting in *DDs*, which was an entertainment to herders. During marriage functions, this special child was being called to perform *DDs* as an entertainment. With increasing age, utterances became clear and when Brahmchariji went into that special mode, chanting of mantras and *DDs* had clarity. This way, his life remained without any basic education (*RT*, 2016, 22-23).

During my childhood (Dr P D Tyagi), Shri Nanak Chand told me, "Once Kisna (as Shri Nanak Chandji used to call Brahmchariji) at the age of 8 yrs was looking after a mango orchard. Around 11.00 AM, I was carrying his lunch and during that period from a distance of about 200 metre (m), I saw a snake sitting on the chest of my son. Looking this, I cried for help and listening to my call, neighbouring farmers ran towards my son. On listening to clack sound of foot steps, snake left the place; but on reaching there, we found the child was murmuring. We gave him a violent jerk and sensing this he asked as what happened. We told him of snake sitting on his chest. He told that he was not aware of this but he

was sitting in a group of sages where *DD* was going on. Listening this, we thought that there is some God grace on him (Personal information from Dr P D Tyagi)."

Like others, Brahmchariji also knew *DDs* by him in supine mode as disease or ghost effect. His family members used to beat him and torture because of this state of affair. One day, after *DD*, his father gave him serious beating, which forced him to decide that instead of facing such torture, it is better to either get this disease cured or end life. At the age of 15 yrs, in winter at midnight around 1.00 PM, Brahmchariji fled from his family and village. In search of treatment, he went here and there for 1½ months and finally reached the house of Shri Dharamvir Tyagi of village Barnawa {District Meerut (UP), India}, who was relative to his first employer, Shri Inderraj Singh Tyagi, and hence known to him. At Barnawa, he continued to give *DDs* and this continued for months' altogether. Villagers attended these *DDs*, some with faith and some with entertainment (*RT*, 2016, 24).

Barnawa (Varnavrat) is situated at confluence of the rivers Hindan and Kaali. Near Barnawa, there is one hillock, where historical Lakshagriha of Mahabharat period was built by *Kaurav* as a conspiracy to kill *Pandav*. This hillock is still there, at which nearby villagers arranged for Brahmchariji to start living and conduct *DDs* in an orderly manner. At this place, Mi Mahanandji came in contact of Brahmchariji, as told by then residents of Barnawa. Initially, when Brahmchariji gave *DDs* for 5-6 months, there was no mention of Mi Mahanandji. One day, Brahmchariji along with his 4 disciples went to visit Lakshagriha. On the night of that day, Mi Mahanandji came in *DD* and said, "Guruji (spiritual teacher), today you came to our ashram". Since then, Mi Mahanandji appeared in forthcoming *DDs* with his questions and Brahmchariji's answers. In forthcoming *DDs*, it was clarified that Brahmchariji had been Shringi Rishi in former birth and Mi Mahanandji was his disciple in subtle body. This was also clarified that Lakshagriha of Mahabharat period was meditation soil of Mi Mahanandji, and before the very first visit of Brahmchariji, Mi Mahanandji continued to meditate at this soil (*RT*, 2016, 24-25).

After a series of *DDs*, Brahmchariji had developed a strong feeling to convert Lakshagriha hillock into an ashram. With due course of time, people attending regularly to *DDs* began to understand meaning of *DDs* and this resulted in popularizing Brahmchariji. Neighboring villages started inviting Brahmchariji for *DDs*. During this period, Brahmchariji got inspired to conduct *yajna* and *DD*, and henceforth it became a regular practice to conduct a *yajna* and *DD* (*RT*, 2016, 25).

Listening to divinity and special Vedic (of Vedas) effects in *DDs* from an illiterate rural youth (Brahmchariji), celebrity intelligentsia from Aryan group got attracted towards Brahmchariji. Shri Surendra Sharma, who was associated with Uttar Pradesh Arya Pratinidhi Sabha, after listening to special *DD* types from Brahmchariji, got so impressed that he published an article on Brahmchariji in Aryamitra, a weekly magazine. Shri Sharma clarified that supine mode of Brahmchariji was divine posture of yoga. On 28 December 1961, Arya Samaj, Vinay Nagar, Delhi invited Brahmchariji to Delhi and next day arranged his *DD*, which was attended by 250 aspirants. All getting highly inspired, *DDs* were arranged continuously for many days in Delhi. During this period, Brahmchariji spoke on various subjects including *Atma-Parmatma* (soul-God), *Pran ki Mahatta* (importance of power of life or breath) and *Anavristi - Ativristi* (no rains - excess rains). Listeners including celebrity intelligentsia, philosophers and psychologists attended these *DDs* with scientific angle and gave serious analyses (*RT*, 2016, 25).

On 01 January 1962, *DD* was tape-recorded for the first time. *DD* had new subject every day. Slowly, number of listeners started increasing. On 7 January 1962, after a special *yajna*, about 10,000 people attended *DD*. After *DD*, it was decided unanimously that such a precious wealth of *DDs* be recorded and stored for further research. Wealth of thoughts is greatest wealth and termed national wealth. Therefore, the Vaidic Anusandhan Samiti, Delhi was formed and tape-recording and publications of *DDs* started. In this process, Brahmchariji became very busy in conducting daily *yajna* and *DD* [*Yaag aur Tapasya* (*YT*) (Vaidic Anusandhan Samiti, Delhi) 1997, 282; *RT*, 2016, 25-26].

Under inspirations of Brahmchariji, Lakshagriha hillock was given a shape of ashram and there a *yajnashala* (place for *yajna*) was built. Since then, at Lakshagriha ashram, every year in between Hindu festivals *Shivratri* and *Holika*, an 8 days *Chaturveda Parayana Yajna* is being organized. Similarly, on *Rakshabandhan* festival, *Samveda Parayana Yajna* is organized. Since last many years, 3rd day of *Krishna Paksha* of *Ashwin* (Hindi month) is organized as birthday of Brahmchariji and a *Samveda Parayana Yajna* is organized. At present, Lakshagriha ashram has 5 *yajnashalas* and thousands of devotees visit there to attend to *yajnas* and *DDs* by Brahmchariji. At Lakshagriha ashram, under inspirations of Brahmchariji, Shri Mahananda Sanskrit Mahavidyalaya was built to impart free Vedic education. In 1965, in order to manage *yajna* and education at Lakshagriha ashram, a body named Gandhi Dham Samiti was set up. As per need, *dharamshalas* (places for humans), *gaushalas* (places for cows), agricultural land, tube wells etc were set up. At present, at Shri Mahananda Sanskrit Mahavidyalaya, students are taught Vedic education up to a level of *Acharya*, a Vedic degree (*RT*, 2016, 26).

DDs of Brahmchariji presented 3 other souls - *Adi Brahma* (his honourable guru), and his disciples, Mi Lomash and Mi Mahanand. In most of the *DDs*, question-answers of Mi Mahanand appeared frequently. *DDs* conducted after the conclusion of *yajna* contained commonly the blessings of Mi Mahanand to *yajman* (main devotee) and also divine notes on nationalism. His *DDs* were available mainly from villages and cities in Hindi speaking belts in India and he had never gone for *DD* to any foreign country. Regarding contact with other souls living in ethereal spheres, Mi Lomash told that by the yogic command of Guruji (Brahmchariji), a revival of souls takes place, contact is made with the souls in their subtle bodies living in ethereal spheres and then discourses commence. But how do all this happen? Human of today wants to have answered to above question, through his faculty of reasoning, through the modern material science and through his insignificant knowledge. But an answer to the question is not possible through any or all of the above means. This yogic subject will come to

be known only when human will be able to view through spiritual angle [Prasad G *et al*, *Yogic Wisdom of the Ancient Rishis* (*YWAR*) (Vaidic Anusandhan Samiti, New Delhi), 2002, 6-7; *RT*, 2016, 28].

Yogic Posture and Procedure of Brahmchariji

Yogic posture and procedure of Brahmchariji was unique and need an in-depth research. *DDs* by Brahmchariji in that special yogic posture and procedure were addresses by space-based yoga-proven subtle souls from among sage groups, and physical body of Brahmchariji acted as an instrument to broadcast those *DDs* on Earth to we people. This procedure of *DDs* by Brahmchariji was yogic, which can be understood by persons competent in the studies of prana and yoga. Brahmchariji had not acquired any bookish or traditional knowledge in his lifetime, as he never attended any school for education and hence question of attending college does not arise, and also he had no any guru on Earth to impart knowledge. Whatever he spoke in *DDs* was God gifted. Before *DD*, Brahmchariji had no knowledge of subject, on which he will speak. Also, after *DD*, Brahmchariji had no knowledge of what, when and how he spoke. It must be noted that Brahmchariji delivered *DDs* only when he was in a state of trance, and when state of trance ceased, he came to his normal state and remembered nothing as what he spoke during state of trance. To start a *DD*, initially Brahmchariji used to lie down on bed in supine mode with cover of a *chadar* (sheet) on his body to avoid surrounding disturbances. Up to 4-5 minutes (min), he had knowledge of his normal state. After that, he had no knowledge of his earlier state. According to yogic experts, in this state, his all 10 pranas (prana, *apan*, *vyan*, *udan*, *saman*, *nag*, *dhananjay*, *devdutt*, *kuru/kurm* and *krikal*) used to come in unison and become *brahmrandhromukhi* (towards God) and he goes in *Samadhi* ((mind concentration)). In this state, Brahmchariji used to make contact in space with any planet, where yogic souls were present, in a meeting to listen to his divine knowledge earned in his earlier births. This way, remaining for about 10 min in that state, Brahmchariji used to remove *chadar* from his mouth by both hands

and then both hands were brought over his chest in a worship mode. At the same time, upper part of neck starts moving left and right in a fast speed, which continued till the end of *DD*, and starts chanting of mantras for about 10 min. After chanting of mantras, Brahmchariji used to bless in sweet sound saying '*Jeete raho* (live long)' and '*Dekho munivaro* (look sages)', and this was followed by about 40 min *DD* full of divine knowledge based on science. Sometimes *DD* timings were more. Chanting of mantras indicated speaking of Vedic knowledge and simultaneously indicated development of any Vedic language during Vedic era. Review of chanting of mantras indicated that in that era there have been such schools or sage (Vedic preacher) systems that led to the development of such Vedic language (*RT*, 2016, 26-27; *YWAR*, 2002, XX).

DD's flow, subjective presentation and philosophy status was so supreme and scientific that, among listeners, the brain of intelligentsia started dancing in thoughts. *DD*'s were so simple, sweet and pious that ordinary listener though not able to understand the subject matter but was inclined towards *DDs*. Subject matter of *DDs* had facts of human religion and humanity based on observations and Vedic-yogic and philosophical experiences of sages. These *DDs*, customized for all humanity and comprised with Vedic knowledge and behavior, not only explained intricacies of history, science and philosophy but also made available appropriate knowledge in all fields for human beings confused with communal, fundamental, literary and historical traditions and attacks. The language of *DDs* was Hindi and sometimes Sanskrit. Some *DDs* were fully in Sanskrit. Though subject matter of every *DD* was different, but start of every *DD* was almost same comprising the following: 'Traditionally, here is being communicated elegant Veda voice, wherein beauty of my God is described. Every Veda mantra is key to knowledge and science of God. That God is so valuable, and such a scientist, that since creation of *Srishti* (universe) till date, no scientist could measure the science of God, because He cannot be measured. He is present everywhere. In entire universe, how many static and moving worlds we see, we experience that conscientiousness everywhere.Therefore, we always recite greatness of God

[*Dev Pooja* (*DP*) (Vaidic Anusandhan Samiti, New Delhi), 1992, 1; *MPM*, 1999, 58; *RT*, 2016, 27-28].'

Brahmchariji's increasing popularity and justifiable disapproval of hypocrisy and superstition on the basis of subject matter of *DDs* led to physical attacks on him. Once he was prescribed raw mercury as medicine that resulted in great loss to his heart and lungs. Brahmchariji in his short life span of 50 yrs organized around 5000 Veda-based *yajnas* and 35 *Chaturveda* (4 Vedas-*Yajurveda, Samveda, Rigveda* and *Athirveda*)-based *yajnas*. Lifelong celibacy and living a simple and pious life, Brahmchariji had a remarkable memory and love to all. He preached that bitter expression hurts a human and world; therefore, a person should express true and sweet. Spreading ways, types and benefits of Veda-based *yajnas* and presenting divine knowledge through *DDs*, this great soul left for heavenly abode on the early morning of 15 October 1992 at the age of 50 yrs, which Brahmchariji foretold in an earlier *DD* (*DD*, 9.3.1962) that he has come on this Earth for 50 yrs [*Yogic Pravachanmala Part 2* (*YPM2*) (Vaidic Anusandhan Samiti, Delhi) 2001, 99; *RT*, 2016, 28].

Why did neck swing to and fro of Brahmchariji while delivering speech?

At the time of sleep, soul goes in the lap of God, and 5 pranas keep awake and function for the protection of creatures as well as for the sustenance of human soul. When soul departing from physical body meets souls, at that time yogic practices performed earlier have their effect in consonance with 5 pranas on physical body through subtle ones. The effect remains on upper portion of neck down the nasal part and the result is oscillation of head in upper part of neck. When a yogi reaches this state, his relation is made with other souls. Those souls have also got some subtle bodies and work with the help of 5 *tanmatras* (subtle vibrations, 5 *T*), which have a direct connection with brain and *brahmrandhra* (suture on the top of skull). The 5 *T* reside in brain and *brahmrandhra*, and have got direct connection with atmosphere and great souls are contacted through the great intellect of yogi. The soul of that yogi and movement of his head are the result rather experience of the

talks of rishis and their ideals regarding us through the physical body of that yogi. This contact is accompanied by 5 pranas. The great pranas affect vocal organs, the brain and skull including *brahmrandhra*, reach a unique stage and the result is oscillation of head. Brahmchariji said, “In the atmosphere, the voice spreads and effects a particular individual calling his attention as there is direct connection with him/her in the same manner as I address Mahanand, who begins to speak because there is direct connection of my heart with Mahanand. My words relate to Mahanand and when I broadcast my words in the air and receiver of voice having direct connection speaks and answers my questions. That is what happens in the world of subtle bodies, with which our souls have direct relation. The direct result is on physical body of receiving agent, on whom pranas have their working and the movement of the head takes place automatically.” Brahmchariji further said, “The wind blows hard but firm trees, though shaken by strong wind, never give up their shade and shelter. Similarly, great souls never give up their great thoughts and principles under the volley of attacks of others. True progress depends on true spirit of union & cooperation and oneness of thoughts. Physical and meta-physical is impossible without firmness and oneness of thoughts. Lead a lofty life, sublime and pure life, and go ahead (*YWAR*, 2002, 122-126).”

How Brahmchariji answered questions?

As Brahmchariji was not educated, he was not able to reply queries face to face. Once he was asked during daytime as why fire of *yajna* should remain live? He replied, ‘*Mein kya janu*’ (what do I know? or I do not know). But this question remained alive in his memory. When the same night he went in *DD* mode, reply of that query was made. He told, “i) God’s Veda knowledge is monolithic. *Yajna* fire is symbol of that Veda knowledge. O Person! You protect fire, this will protect you; ii) God’s Sun is lighting seamlessly. There is no difference between Sun’s light and *yajna* fire; only difference is that of place and quantity. You protect fire, this will protect you; iii) O Person! When you were in uterus of mother, then fire in mother’s uterus remained live seamlessly. If

that fire would have been slow or dead, you could have not born. There is no difference between uterus fire and *yajna* fire; only difference is that of place and quantity. You protect fire, this will protect you; iv) O Person! How long your belly's fire is alive, so long you remain healthy. If that fire would have been slow or dead, you could have not remained healthy or dead. There is no difference between belly's fire and *yajna* fire; only difference is that of place and quantity. You protect fire, this will protect you; and v) Who is true Brahman, Saraswati sits in his throat. Saraswati is symbol of *yajna*. You protect fire, this will protect you." Sometimes Brahmchariji used to reply personal queries in his normal state. A person once commented on Brahmchariji that some ghost spirit speaks in you. At this, Brahmchariji retorted, "At home, you will be having property. You will be having a good house. In house, there will be your family, store of food, valuable clothes and ornaments and animals and birds. If these get destroyed by fire or theft, then you will feel sad. The knowledge, I gathered by devotion in my earlier births, cannot be extinguished by fire and plundered by dacoits. You call it a ghost effect {*Ateet ka Digdarshan*, *Part 1: Philosophical (AD1)*, edited by D Devesh (Vaidic Anusandhan Samiti, Delhi) 2004, 15-19}?"

Brahmchariji's Life in Previous Births

Brahmchariji took several births in *Satyug*, *Treta* and *Dwapar* ages and throughout known as Shringi Rishi. He told that in *Satyug*, he was disciple of Brahma, who was noblest and purest soul of that age, and it was from him that he learnt the Vedas and practiced Yoga. One day Guru Brahma displeased with him for a certain fault of his and Guru hurled a curse on him saying, "You will have to undergo a chain of rebirths in *Satyug*, *Treta* and *Dwapar* ages and in *Kalyug,* when 5500 yrs of that age would pass, you will again take birth in a noble family, with a poor countenance and a body devoid of knowledge. The treasure of knowledge, which you possess now, will not be with you at that time, but it will so happen that on particular occasions, the soul in your body will rise up and will have contact with the ethereal souls living in subtle bodies, and through

the medium of your body, the voice of those souls will reach the world of mortals. At that time, you will have no guru, and that will be such a degraded age that some will call you a hypocrite and some a great soul, and you will have to undergo all these humiliations." Guru Brahma further said, "When you will reach the age of 50 yrs in that body, you will get the required Great Soul". In *Treta,* Brahmchariji met Lord Shiva, who was Guru of King Ravan. Lord Shiva was married with Mother Parvati, daughter of King Himachal. In a birth as Shringi Rishi, Brahmchariji wrote a book on Ayurveda comprising 3000 pages, which was destroyed during Jain Period. This book contained as which nerves get finshed by anger and how minute nerves of knowledge get finished? For a person, control of anger is very essential. Brahmchariji expressed that we should not go in anger, which without control gives fierce results. Brahmchariji also wrote another book, Hirdyangini, which comprised 14000 pages and contained what is God and how God is present in heart? This book was written after a devotion of 14 yrs [*Yogic Pravachanmala Part 5* (*YPM5*) (Vaidic Anusandhan Samiti, Delhi) 1999, 142, 147; *YWAR*, 2002, XXI; *Ateet ka Digdarshan, Part 2: Scientific (AD2),* edited by D Devesh (Vaidic Anusandhan Samiti, Delhi) 2001, 39-40; *DDs*, 9.3.1962, 21.4.1964].

1.3 Why and How of This Book?

Why This Book?

This book, 'God and Souls: The Truth', is collection of matter from books prepared from *DDs* and *DDs* in yogic mode by Brahmchariji. Name of the book refers on the God (Supreme Soul) and souls.

God is Truth

The God is omnipresent, one, without body and never incarnates. He is truth. In God's creation, there are no accidents, such as no stars and planets ever collide, and therefore administration of God is ideal, wherein God is supreme in knowledge and every sphere of life; hence, in the administration of God, truth is everywhere. According to Vedas, God is *akay* (without a body, unborn). God is Almighty and does not live in any form of body, but those take birth are souls. A detailed account on God will appear in following chapters (*RT*, 2016, 30-31).

Souls

The soul is the principle of life. Since animals are living things, they have souls, but not in the sense in which human beings have souls. Human souls are rational because they're spiritual, not material. Animals can't do anything, which transcends the limitations of matter. Although some animals seem clever, they don't actually possess conceptional intellect. Animal souls are dependent entirely on matter for their operation and being. They cease to exist at death. Other creatures are more cognisant of feelings than humans are, because they possess a primary form of consciousness: they are aware of themselves and their environment but are less burdened by complexities such as reflection and rumination that typify human consciousness. Sentience is fundamental to being alive. If human beings have souls, they must be more about sentience than consciousness. As long as we are alive – and therefore feeling –

we are connected to one another and to the natural world. Extraordinary examples of ensoulment among non-human animals abound. African elephants belonging to the same family or group will greet one another after a separation with a loud chorus of rumbles and roars as they rush together, flapping their ears and spinning in circles. There's a steady stream of examples of animals demonstrating compassion, from an ape saving a crow to a gorilla protecting a young one, who fell into her enclosure. A particularly striking case of animal gratitude occurred in 2005 off the California coast, where a female humpback whale was found entangled in nylon ropes used by fishermen. The only way to free the whale was to dive under the surface to cut away the ropes. The divers gave the sheer strength of the animal's tail. Whale realised it was free. Instead of leaving the scene, she hung around. The huge animal swam in a large circle, carefully approaching every diver separately. She nuzzled one and then moved on to the next, until she had touched them all. Animals that express gratitude, play, contemplate nature, act to save a fellow creature, or react mournfully to the loss of family members or other close companions are all demonstrating aspects of connectedness. Such connectedness is the root of spirituality. In the end, soul may be a profound matter of fellow feeling. The stronger the capability of a given species for fellow feeling, the more that species can be said to exhibit soulfulness. A detailed account on souls in humans, which are covered under *DDs* by Brahmchariji, will appear in following chapters (*Wikipedia, the Free Encyclopedia*).

How This Book?

Though Brahmchariji is not among us, but his *DDs*, basics of *yajna* and inspirations from his divine knowledge will continue to enlighten human beings for a pure, bright and great future. This divine knowledge by Brahmchariji is a greatest and unique asset on Earth and requires extension for cultivation of positive characters in human beings. In this context, by bringing together all *DDs* of Brahmchariji on God and souls, this book is an attempt to extend this knowledge in English for a large number of personages

worldwide. Since Brahmchariji was present as Shringi Rishi during Lord Ram era, forthcoming chapters in Parts 2-4, prepared from *DDs* presented by Brahmchariji in special mode, will enlighten us with true picture of God and souls in humans. In Parts 2-4, entire matter is *DD* or the matter spoken by Brahmchariji in special mode, and the matter in inverted commas ("-") are highlights spoken by Brahmchariji for self and for others. Further in Parts 2-4, use of unspecified 'I's are meant for Brahmchariji only, and the same are presented in bold wherever they appear. This work is mostly converted from Hindi text available as *DDs* by Brahmchariji, mostly from books as referred appropriately. The book at first appearance is referred with full details as follows: *Ateet ka Digdarshan, Part 1: Philosophical*, (*AD1*) edited by D Devesh (Vaidic Anusandhan Samiti, Delhi) 2004, 88-89. Subsequent referring contains abbreviated name of book, year of publication and number of pages referred, as follows: *AD1*, 2004, 92-98. This is not direct translation of Hindi text into English but the matter outside and inside inverted commas as available have been compacted by deleting superfluous and repeatitive matter and somewhere matter have been combined from two or more inverted commas to concentrate it and make crisp. The titles conferred in Hindi to rishi (sage; rishis if plural) such as Brahmrishi (a sage who is well versed on God), Rajrishi (a sage who advises kings on religious issues), Devrishi (a divine sage) and Mahrishi or Mi (a great saint) are given in Parts 2-4 as such and not italicized. *Praja* (The Subject) is presented as 'the' followed by 'Subject', keeping 'S' capital. This is done to differentiate *Praja* (The Subject) with subject in general use. Normally, numerals are written out from one to nine and then 10 onwards are given in numbers, except in cases of time, measures etc., but in this book, all numerals are numbered. Year is presented as yr (yrs, if plural). A sentence with query as title in paragraph is presented as sentence without capitalizing of nouns, pronouns etc. as applicable, except titles of chapters; whereas fractions as title are presented as usual. In the presentation of text, a mix of the Decimal System and a system adopted in presenting Indian scientific journals is followed. According to this, entire book is divided in 4 Parts and every Part

contains chapters; this portion is classified under the Decimal System, where the names of Parts are given as 18 point matter in bold face and the names of chapters as 15 point matter in bold face. The text under chapters is classified according to scientific system as follows: main headings as 11 point matter in bold face, sub headings as 9 point matter in bold face, sub sub headings as 9 point matter in bold face and italicized and sub sub sub headings as 9 point matter and italicized.

PART 2: GOD

2.1 Who is God?

God

God is one, above all but omnipresent, ultimate, unending, limitless and complete in all respects. He is infinite and His creation also is infinite. He is at the root of all movable and immovable worlds. He is supreme delight and dwells in our hearts. He never takes birth nor dies. He has no body but always living. God is devoid of nose, hand, leg, stomach, brain and *mana* (mind), but He acts and is creator and driver of this universe. He is omnipotent, but not the living entity. The Lord is *Vibhu* or omniscient, but the living entity is *anu* (atom). God is omnipresent or present everywhere in every atom, in every cave of mountain, in every wave of sea, and integrated but separate from all. He is wisest, scientist and His knowledge is unlimited. He is thinker of thinkers. He lives in knowledge-science and this world is his laboratory. From the beginning of *Srishti* till today, none including scientists and *brahmvetta* (one, who understands Vedas fully; also, who has control on every sense and knows science of every sense) could limit knowledge-science of God, because God is limitless and cannot be limited. Human with little knowledge cannot limit knowledge-science of God. God is basic source of light and waves of science, materialism and spiritualism. He is light of conscientiousness and activates zero. That light is present in heart, Moon, Earth, water, air, space and in *Dyu Lok* (God's heart). When that light enters human body, darkness goes, because there is no night in His world. God conscientiousness makes a person conscientious. This light is live in human body as soul. Action in every physical matter is because of God conscientiousness. Nature of God conscientiousness is to move upwards such as fire and air move upwards. This is because conscientiousness of fire dwells in space, Sun rays and stars. Upward motion has broadcasting power, which takes human

thoughts in atmosphere such as *yajna* fire takes fragrance via air to deities. Size of God particle is 5940th part of soul, whereas size of soul particle is equal to 3,52,83,600th part of area of circular cross section of a hair [*Aatm Lok* (*AL*) (Vaidic Anusandhan Samiti, New Delhi) 2003, 117; *Yagmayi Srishti* (*YS*) (Vaidic Anusandhan Samiti, Delhi) 2000, 180-181; *AD1*, 2004, 88-90, 100-101, 122, 374, 384, 391; *YPM5*, 1999, 89, 95; *YT*, 1997, 36].

Names of God

God is named by different names, but *OM* is above all. Human tongue is so formed that expression of *OM* is natural. A baby, after separating from uterus, speaks *OM*. A person may be conservative, atheist and may belong to any planet, but expression of *OM* is a must. *OM* is so extensive that its extensiveness is present in every particle of nature. This extensiveness resides in words. *OM* is made of 3 words, A, U and M. 'A' denotes for God, 'U' denotes for soul and 'M' denotes for nature. Other names of God that are based on properties and actions are as follows: i) **Indra** – God is named Indra, who gives rain, is great and pious, and controls this world; ii) **Yamraj** – God is named Yamraj, who is named judge in the Veda. Rites present in soul appear before that judge. What we do, He gives results of those actions; iii) **Gautam** – God is named Gautam. 'Gau' means nature, and 'ta' means soul. He controls both soul and nature; iv) **Shiva -** God is named Shiva. After creating universe, He gives everything to living beings. He creates and destroys this world. He is fascinating, separate and generous. He lights this world; v) **Mahadeva** – He is diety of deities. He gives us matter that is not available anywhere. He has created fire, air, water, Earth and trees, all of which make our life move. Mahadeva has given us knowledge and all matter such as Vedas to make us great; vi) **Vishwakarma** – God is named Vishwakarma. He created human body comprising 72,72,10,202 veins. Every person has different face, which is said to be because of past actions. A king punishes human for physical sins, but God punishes for sins from mind and brain; vii) **Friend** – The Vedas termed God a friend. Our best friend is God, because He is giving us life for friendship. God friendship is

unchanged. We may be angry and atheist, but God is always our friend. One, who makes God friend, needs not to make any friend in this world. God is such a friend that all our needs keep on meeting. When a person makes God a friend then merits of God come in that person. Only that person, who is devoid of natural currents, selfishness and distress and has faith in God, can make God a friend; viii) **Ram** – Ram name is given to God that lives in hearts of every person; ix) **Krishna** – Being master of darkness, God is named Krishna also; x) **Ganapati** – God is named Ganapati and Ganesha, who has strong smelling power; xi) **Parents** – God is named parent. Mother because she gives us birth. Her voice makes us pious and destroys sins. Father because he looks after us; xii) **Brahman** – God is named Brahman, who throws light. He is sitting in souls and lights there; xiii) **Durga** – God is known as Durga because He finishes our demerits. God is like Mother Durga and soul is like her child. Durga activates zero nature so that nature starts working. The God, who gives pleasure and happiness, is named Durga; xiv) **Saraswati** – God is named Saraswati, who is set in our throat and provides sweetness to make our life great; and xv) **Vasundhra** – God is known as Vasundhra, because the universe moves under Him (*AD1*, 2004, 92-98; *AD2*, 2001, 333).

No Incarnation of God

Incarnation does not mean that God comes on Earth as a human but incarnation means that souls near God come on Earth and do welfare. According to Mi Mahanandji, humans of today call God by different names (Ram, Krishna etc.). A traditionalist person calls Krishna as God, and thus fulfills selfishness by blaming that great soul; this is foolishness and ignorance. God is eternal, judicious, great and Almighty. He is chief of yogis, why He will come on Earth in a limited form? God is greatest among greats, why He will come in a lower form? Mahanandji said, "In childhood, Lord Krishna was grazing animals. He kicked a tree, which fell down and gave birth to 2 sons of Kuber." Brahmchariji replied, "It may be possible that a tree may fall with a kick, but birth of a human from tree is against the principle of God." Mahanandji said, "Lord Krishna is

God." Brahmchariji replied, "If Maharaja Krishna is accepted as God, it is against principle of God. If God breaks His principles, it will finish importance of God. Why God needs birth? God, being immaterial, can create and destroy anything, because He is Almighty. In case Maharaja Krishna could have produced humans from trees, then in this creation of God, there was no need of parents, and trees would have been fruiting as humans [Tyagi PD, *Krishna: The Truth* (*KT*) (Shringi Rishi Ved Vigyan Pratishthan, Delhi), 2018, 53]."

Principal Actions of God

Principal actions of God are to: i) create universe; ii) look after universe; iii) destroy universe; and iv) give results of sins and virtues. God created this universe comprising various planets. This entire world of God is based on determination. As the determination of God ends, final destruction of universe takes place. In this process, all 4 types of living beings get absorbed in the Earth. Next, Earth gets absorbed in the water and then water gets absorbed in the fire. Next, fire gets absorbed in the air, and air gets absorbed in the space (sky). Finally, space gets absorbed in the *mahat* (living circular universe), which at that time exists in the womb of God such as an offspring in the womb of mother. Conversely, the universe is created by first of all *mahat* get disintegrated into innumerable atoms that start moving in the space. Moving atoms in the sky lead the movement of atoms in air, which in turn, lead the movement of atoms in fire that lead the movement of atoms in water, which in turn, lead the movement of atoms in Earth and this way universe gets created. This world is determination of God. When determination ends, it results in darkness that is called *Brahm-Ratri* (God night). When day (setting up of universe) comes that is called *Brahm-Divas* (God day). This day and night is determination of God. When God determined, this universe got converted into a number of planets. What age God has fixed, planets will remain for that period. The Sun rises, sets in the evening, night comes then day comes; this all is determination of God. Earths (38 lakhs) are circumambulating the Sun. The rays from Sun are sending heat to different earths. Similarly, the Moon comes and gives ambrosia,

resulting in agriculture progressing and new soft leaves generating. About 1000 suns are circumambulating Jupiter. When a person understands the soul, the God and the nature, then that person tells, ‘This is God, Who is making me to move. In Whose (God) vehicle (nature form of my body) I (soul) am sitting, Who is giving me movement is my God, and I (soul), being present in this world of nature, am travelling planets.’ God is omnipresent and Principal Scientist. He acts without brain and body. He has set soul in living beings. He has set nature in action. Similarly soul is related to God and activates body. When determination power of a person goes high, that person becomes disease-free. Determination should be equipped with prudence and attempt. Such as knowledge is medium between guru and disciple, so as 5 *T* is between soul and God. The same 5 *T* acts between nature and God also. 5 *T* has relation with heart also. When 5 *T* meets with nature, heart, soul and God, then this combination is called wise science. 5 *T* mediate in giving soul the results of actions. It is said that Lord Shiva playrd a tabor and then Mother Parvati sang, resulting grammer by Mi Panini. According to Brahmchariji, Lord Shiva is God and Mother Parvati is nature. When God played prana type tabor, nature got conscientiousness and started singing, resulting development of planets. It is further clarified that tabor sound was understood by Brahma and not Mi Panini. Brahma spread great knowledge of Veda, which none can amend. There is difference between grammer of Brahma and grammer of Panini. Panini got birth in Dwapar, but Veda stands from thousands of lakhs of years. Human commits crimes mentally and physically, which can go unnoticed by worldly ruler, but cannot escape from God (*AD1*, 2004, 98-100, 386-387; *RT*, 2016, 73-76; *YPM2*, 2001, 83, 103; *YWAR*, 2002, 1).

Yajnavalkya-Gargi Conversation

Chakrani Gargi asked Mi Yajnavalkya, “Where this world comprising all 4 *Srishti*, both immovable and movable, gets established (during annihilation)?” Mi Yajnavalkya replied that this world establishes in Earth because of gravitational force. Further Earth establishes in water. During night, Moon cools water, which,

in return, gives us ambrosia. Water is like ambrosia that quenches our thirst. It is at the base of plants in soil and baby in the womb of mother. Next, water establishes in fire, which is available in different forms and its minute form becomes extensive. Fire heats up water and fixes its aggressiveness in self. It rears up baby by supplying slow heat in womb. There are 3 types of atoms based on gravity, water and fire, and based on these 3 types of atoms entire world exists. Next, fire establishes in air. Where there is air, there is fire. Air is a motion in the form of prana and atom. As prana, it is an incomparable motion given by God and puts a person in motion. Further air establishes in space, which is named divinity. Also, entire nature and *panchmahabhoot* (5 elements; air, water, fire, soil and space) establishes in space. Next, space establishes in *mahat*, which is named zero. Mi Yajnavalkya further replied that *mahat* gets established in Moon. Next Moon gets established in Sun. Further Sun gets established in *Gandharva*, which is a planet and last bead of solar system. Next *Gandharva* establishes in *Indra Lok*, followed by *Prajapati*, *yajna*, *dakshina* (giving up errors), faith and finally heart. Then heart meets God and a route to *moksha* starts (*YS*, 2000, 2-19, 27-39).

Greatness of God

Brahmchariji said, “I have called Vedas a great storehouse, but what is the nature of God? He is not seen with physical eyes. God is that latent power, which is fountain of all sorts of energy and runs all worlds. God is a living force and can be called knowledge incarnate. He is giving vitality to the whole universe by means of pranas or by super human energy. There is activity in all the heavenly bodies, on the Earth, in human beings, and the whole universe, which is working under his divine force. A number of worlds, planets, stars and heavenly bodies are there, but none of them touch one-another. What a unique feature and blessing of God (*YWAR*, 2002, 120)!”

God, the Truth

God, who is present in every particle of nature, is truth and

truth is God. He is named *Satyadev* (God of truth). Soul and nature appears to be truth. There is no change in truth of God, whereas there is change in truth of soul and nature. God dwells in truth. Because of truth, universe dwells in the womb of God. All creation of God dwells in the womb of truth. In case, there is no truth, such creation will have no value. Where there is truth, there is *Ahinsa Parmo Dharma* (non-violence, a supreme religion, APD), and there is no fear, shame and doubt. When APD is proved, truth comes there automatically. Truth is full of selflessness. By what power, we come in action that is termed as truth or God. To think over truth, it is essential for us to become true. If we are not true, we cannot decide on truth. To become virtuous, it is essential for us to follow the path of sacrifice and devotion. Speaking truth gives difficulty in the beginning, but a time comes when such person shines like Sun and his/her voice becomes productive. Brahmchariji said, "We think that what impure we do, God sees that. Also, what pure we do, God sees that. But God is always true and does not tell lie even in dreams." When one sees truth, breaths truth, listens truth, speaks truth and touches truth, then such person, possessing truth understands that God is truth, becomes full of ambrosia, goes over death and seeks *moksha*. Therefore, one, who sees God as truth, remains involved in truth. One, who possesses truth and sweetness in voice, seeks gratitude in human society and becomes competent for recitation of Veda. A person, who keeps truth and fears God, crosses over this world. Truth is prana and lie is death of our heart. Therefore, truth should never go out of our heart. Where there is truth, there is light; where there is light, there is knowledge; where there is knowledge, there is life; and where there is life, there is no death and ego. Therefore, for every person, there should be truth in mind, word and action. When there is truth in voice, then such person rules over voice. One, who adores truth, is inquisitive and devoid of respect-disrespect. Every person should follow a principle that one should not feel any difficulty to accept truth as truth or express truth [*Aatma, Pran aur Yog* (*APY*) (Vaidik Anusandhan Samiti, New Delhi) 2005, 34-35; *Yogic Pravachan Mala, Part 3* (*YPM3*) (Vaidic Anusandhan Samiti, New Delhi) 1993, 141; *AD1*,

2004, 223-224, 266, 272-273, 360, 400, 404; *AD2*, 2001, 77-78, 273, 319, 415; *AL*, 2003, 84; *YPM5*, 1999, 189].

God, the Generous and Giver

God never gives up His duty. He is such a generous and pious that we make His created products impure, but in the following morning, He gives us those products in pure and pious form. In the morning, He gives life to a person, and during night, He gives pleasure by sleep. A person may accept or reject the presence of God, but He never reduces His generousness. In this world, a person may or may not seek respect, but one has to become generous to remain humane. If a person gives up generousness, then he/she faces different problems and become arrogant. An arrogant person loses humanity. A person becoming generous seeks welfare, rises high and becomes a rishi, who coordinates both external and internal worlds. Only that soul, which goes in the lap of God, is great, generous and pious. Generous are those, who bear different difficulties. The Sun, who gives us light, pleasure and life, is generous. The Moon, who gives us ambrosia, makes us devoid of passion, makes agriculture productive and rears foetus in the womb of mother, is generous and pious. A person, who prays God in the morning, seeks intelligence. In this world, even God is not respected. One, who accepts disrespect, becomes great. One, who accepts respect, becomes arrogant and get finished. Today, we have not to accept respect and disrespect, and go in the field of knowledge, which imparts generousness. Lord Krishna always remained generous on disrespect in lifetime and therefore worshipped. A person, who lives life with generousity, is also worshipped in the world. Brahmchariji said, "O God! You give me generousness. If I am generous, I can do something in this world. If I am not generous, my life will finish. If you are respected, do not become very happy, if disrespected, do not become very sad, and if you get both then you will finish (*YPM3*, 1993, 348-351, 353-354, 359; *YPM5*, 1999, 271)."

God is named Brahma, who establishes *Srishti* by yoga. God is ruler and creator of this world. He is related with every soul

and nature. He is giver, illuminator and protector, and awakens our life. He gave Veda knowledge for soul and said, “O Soul! You go in world, do great deeds and become radiant.” God dwells in truth. A person, who possesses truthfulness, sings on God. When we become truthful, then we become inquisitive and our heart starts becoming pure and clean, and devoid of fraud and respect-disrespect. Therefore, we should be true, polite and transparent. God’s unequalled intellect or conscientiousness inspirits human and puts this world in action. He is such a great donor that even if we do not ask for any product, He gives every product for our welfare. He gave us a beautiful path, by walk on which we get pious seeds of humanity grown in our hearts. He is giving vibrations, which run planets and this world. He gives heat and light, which lights this world. God, soul and nature, all are live and never finish; all 3 during annihilation dwell in their own forms. During annihilation, *Srishti*, Veda knowledge and all living beings go in the womb of God (*AD1*, 2004, 102-130, 361-371, 389, 392, 405, 422; *YPM5*, 1999, 185-186, 189-190).

2.2 God Knowledge

Veda

As God is present in every particle, similarly knowledge of God or Veda is present in every particle and in every planet. What element is predominant in planets, bodies of living beings there are made up of that element. Bodies of living beings on Earth and Mars are made up mainly of soil particles, similarly bodies of living beings on Sun are made up mainly of fire particles. Next, where are bodies, there are knowledge and perseverance. Where is knowledge, there is Veda. Veda is not religion, but it is light like Sun. Knowledge of God, which is infinite, cannot get old but always remains young. Therefore, Veda is always young and not old. Brahmchariji said, "Veda, which is a pious knowledge, cannot be called religion but duty. This is light, which is knowledge and property of none. This knowledge is present everywhere." Veda is not a book, but an invaluable seed and the richest storehouse of knowledge and science of the universe. God disgorged this knowledge to *Srishti* and rishis consumed it. Every mantra of Veda starts with *OM*, which is principal name of God. Veda is a garland, where *OM* is thread and Veda mantras are beads. It is also said that *OM* is thread and entire *Srishti*, planets and every particle of nature are threaded as beads. Had there not been *OM* form thread, then nature would never have been in motion. It is conscientiousness, science and knowledge of God, and named voice of Brahma. Veda science and knowledge is infinite. Veda does not contain any such word that does not build human society, nationalism and character. It declares character first and then social living. Veda does not contain any impractical education. God extended all such education in Veda that develops in all respects life of humans and living beings of world and planets. God created Veda knowledge for soul and said, "O Soul! You go in the world, do great acts and become a light. When you will become lighted, immerse in Me, then getting Me you will be free from sorrow." Veda is food of soul, and awakens in heart a light that purifies

heart. Recital of God's greatness is principle of Vedic light. It is an incomparable light, which destroys darkness from human hearts and makes them pious and great. Light from Sun lights human eyes, whereas light from Veda lights human *chitta* and this light is incomparable. Currents of statics and nature suppress human knowledge but Veda lights human heart. Sun lights eyes, whereas Veda lights human heart and makes it pious. Such as Sun light gives birth to worldly matter, so as Veda light destroys darkness and provides invaluable knowledge in humans. Where there is no Veda type light, there is no humanity. Every living being, belonging to different planets, requires light. Accepting Veda type light, we become worshipper of God, non-violent, pious and gentle, win over death and cross over this world. Once Mi Mahanandaji asked Brahmchariji as it is said that Lord Krishna had 16000 *gopikayen*. Brahmchariji replied, "**I was fortunate to see the life of Lord Krishna**. **I say with pride** that Lord Krishna had 16000 Veda hymns in memory and he always remained in love in those hymns. Rukmini used to tell, 'Lord! You always remain involved among these Veda type *gopikayen*.' Then Lord Krishna used to say, 'Devi! God has given me birth to understand this Veda type invaluable light. Today I have to understand this light and such light helps cross over the universe'". God is not stereotype; therefore, knowledge of God or Veda is not stereotype. Human knowledge has a limit, but knowledge of God or Veda is immortal, complete and deep. Veda is incomparable and consists of all knowledge, including physics and biology. It does welfare of soul, helps build nation and its science sets up rishi tradition. It helps building nations, because a nation is not built by homes and buildings but by thoughts. Vedic knowledge is source of ambrosia for human conscientiousness. Vedic knowledge and path never get old, never finish, but always remain new, because God is omniscient, and a conscientiousness that can never be constructed. *Vedanta*, an extract obtained from churning of Veda, makes a person competent in making satellites for Moon, Mars etc. *Brahmvetta* is one, who understands Vedas fully. A recipient of Veda is named yogi. All spiritual thoughts in humans come through Veda. Recital of Veda purifies atmosphere

and space, and generates pious ideas in soul [*Maharaja Raghu ka Yaag* (*MRY*) (Vaidic Anusandhan Samiti, Delhi) 1993, 4, 7; *Panch Mahayajna* (*PM*) (Vaidic Anusandhan Samiti, Delhi) 1994, 111; *AD1*, 2004, 372-391, 393, 397-398, 406-410, 415-417, 422-423; *AD2*, 2001, 99, 184; *KT*, 2018, 41-42; *YPM5*, 1999, 333; *YS*, 2000, 2; *YWAR*, 2002, 119].

As per the order of God, great souls come for expansion of Veda. All 4 Vedas contain around 35,000 mantras, but only 20,000 are available, and rest 15,000 are unavailable. Veda is name of light and lie word is darkness. Since Veda word is not darkness, hence it cannot be lie. Knowledge is always new and never gets old. God knowledge is unique and God dwells in that knowledge. Such as Sun rays light human eyes, so as Veda knowledge lights human *antahkarana*. When human *antahkarana* gets lighted then that person receives God lullaby and retains knowledge-science of God. Therefore, our duty is not to go in darkness or ignorance but recite on God. Recital of God makes human life ambrosial and pious. Brahmchariji said, "Traditionally, fascinating Veda voice, wherein greatness of God is recited, had been broadcast. Veda mantra tells that every atom and molecule, picture and human word is woven with universe." Veda voice is indivisible and invariable, because it is threaded in *OM* and it never gets away from *OM*. It has knowledge-science of God and sings on God. It has rays of vitality, glory, theism and righteousness. When these rays expand fully, a limited object becomes unlimited. It is pious and generous. It takes a person to God, teaches non-violence and tells to love people. It tells to understand both physical and spiritual sciences, and do not set mind free. In humans, it emits from soul. In almost all *DDs*, Brahmchariji started his discourses as follows, "Look sages! Today again, as usual, I revelled in the chanting of Vedic mantras. Traditionally, it has been spreading fascinating Veda voice, wherein greatness of my God has been chanted, because God is great and omniscient. There is no place, where there is no God, because universe is home of God." Regarding nation, Veda said, "Nation is that, where a virgin visits from one corner to other of that nation, but none looks at her as wife." Only true persons recite Veda,

because God lives in truth. One, who recites Veda, seeks welfare; becomes generous, great and pious; and crosses over this world. Veda voice came with the creation of *Srishti*. During annihilation, Veda voice and Veda knowledge of living beings immerse in God. Such as actions of humans get set in heart, so as Veda voice gets set in God. When God creates this world, Veda voice comes as *mahat* (intuition) and then received by rishis and then spreads in this world [*Gyan, Karm, Upasana* (*GKU*) (Vaidic Anusandhan Samiti, Delhi) 2002, 93-94; *AD1*, 2004, 378-379, 383, 404-405, 407, 413, 418; *APY*, 2005, 64; *MPM*, 1999, 101; *YPM2*, 2001, 28, 100, 158, 274; *YPM3*, 1993, 348; *YPM5*, 1999, 95; *YT*, 1997, 70;].

Veda's 3 Learnings

Veda possesses 3 learnings (knowledge, action and worship), which are threaded in *OM*, the Supreme Power or God. Best culture is present in Veda. A person, without knowledge, has no value in this world. In the field of knowledge, a person gets knowledge of every matter, such as Earth, water, air, fire, directions etc. In the field of action, persons becoming scientists, administrators etc. act. When actions are beautiful, nation becomes progressive. In the field of worship, expressing an object as such is termed worship. God worship means accepting God in every particle, and becoming non-violent. It is recital of God and utilization of what we get from God. Worship of Earth, water and fire is their utilization. Worship by a king is to punish a traitor, do justice etc. After 3 learnings, a person enters the field of science (physical science and spiritual science). In physical science, a person understands electricity, makes instruments, constructs buildings etc. In spiritual science, a person gets knowledge on God, soul etc. (*AD1*, 2004, 393-396, 411; *APY*, 2005, 73; *YPM2*, 2001, 246; *YPM3*, 1993, 226).

Veda and *Gayatri*

All Veda mantras, being tied up with *OM*, are called *Gayatri*. A song that takes a person near God is named *Gayatri*. It is said that in the beginning of *Srishti*, Ganga was present in *kamandalu* (pot used by sages) of Brahma. At the obligation of Lord Shiva and

deities, Ganga came in this world. It is clarified that Ganga is pious knowledge of Veda. A person, living in this *Gayatri* type Ganga, makes the heart pious. Veda called *Gayatri*: Mother Kali, who makes us pious by removing our blackness; Mother Durga, who controls our evils; and Mother Chamunda, who kills demons and protect deities. *Gayatri* is named *kamdhenu* (Indra's cow, who gives whatever desired). A person, who retains *kamdhenu* in throat, becomes happy. One, who recites *Gayatri* or Veda, gets truth and sweetness in voice. *Gayatri* has 24 words. Human body also possesses 24 elements. Every word of *Gayatri* is related with every element of human; such as some word is related to prana, some to mind, some to brain etc. In Mother *Gayatri* dwells world and it does welfare of the world. O Mother *Gayatri*! You take us in your lap, you make our souls pious, and you finish evils of our hearts. Every person, who takes birth, possesses at least 1 evil essentially (*AD1*, 2004, 399-400, 402-404; *YPM2*, 2001, 163; *YPM5*, 1999, 155).

Veda Script

It is said that Mi Vyas scripted 4 parts of Veda and he was therefore named Ved Vyas. Brahmchariji said, "Ved Vyas named rishis are born, such as, in *Dwapar*, family priest of *Pandav* was named Ved Vyas, who scripted Vedant Darshan. There was Ved Vyas during King Raghu period. In *Satyug*, family priest of King Maheen was Vyas." Regarding Veda, there are 3 disputes: i) Veda is from the mouth of Brahma; ii) Veda is in 4 parts and scripted by 4 rishis (Agni, Vaayu, Aditya and Angeera); and iii) Veda is poetry by rishis. In response to disputes, Brahmchariji informed that Veda is not poetry by rishis. This is because Veda consists of fire knowledge, lighting knowledge and all knowledge-science. What scientists have studied now that is already available in Veda. Therefore, it is wrong to call Veda poetry. Veda is light that destroys darkness from the hearts of humans. Brahma is name of God and Veda is voice of Brahma. That voice became theist from atheist because 4 rishis had knowledge. With the aid of God, that knowledge of God came into living beings by 4 rishis. Veda consists of following

4 parts: i) *Gyan Kand*; ii) *Karm Kand*; iii) *Upasna Kand*; and iv) *Vigyan Kand*. These 4 parts of Veda were scripted by 4 rishis. Such as Moon, Sun, Dhruv etc. go in the lap of nature during annihilation, so as Veda that is knowledge of God mixes with God. The same knowledge during creation of *Srishti* by God is brought in this world by rishis (*AD1*, 2004, 376-378; *YPM3*, 1993, 85-86).

Veda in Germany

During rule of King Prikshit and after completion of *Sarv Yajna*, son Janmejay reached Germany and set up there Veda. Using Veda, Germany progressed in science. In the world, there is no any library, which contains the book older and great than Veda. In the world, there is no book that can compare with Veda. Brahmchariji said, "I feel that after sometime, a time will come when Veda will spread again." This is because rishis will take birth and spread Veda such as physical science has place today. At that time, spiritual science will also progress (*YPM2*, 2001, 188-189, 196).

Decline of Vedic Knowledge

After Mahabharat age, King Janmejay's successors did not prove to be noble and virtuous rulers. Ascetics, who were exponents of religion, became selfish. This led to the formation of various factions, which gave rise to hatred. People forgot teachings of Mi Manu. Decline in character of ruler and ruled was visible as a result of mutual hatred and bickerings. At this juncture, leftists came into existence. They created hatred in the minds of people for Vedic lore by their wrong interpretations of holy books. They did not spare *yajna* rituals and began to offer animals in sacrifice. Thus they put an end to faith in Vedas, *yajnas* and God. Lord Mahavir preached non-violence as the highest virtue. He preached on God and soul, and declared that he had no faith in Vedas. During that period, most of the religious and scientific books of old saints were reduced to ashes. Next, Lord Budha preached non-violence as the highest virtue. Then Mahatma Shankaracharya came and opposed idol worship. This was followed by advent of yavans and ignorance

increased all the more. They, like Jains, destroyed scientific and Vedic works, and also maltreated womenfolk. In 18th century, Mi Dayanand preached against idol worship. He carried message of Vedas and God principle. He held religious discourses with Christians, who ruled over India (*YWAR*, 2002, 72-75).

God Sciences

One part of Veda is science. We have 2 sciences: physical science, which deals with nature; and spiritual science, which deals with souls and God. Both sciences have knowledge-science as source of energy. In physical science, nature has *panchmahabhoot*; their study is physics. In physical science, a person becomes arrogant, which leads to death. Therefore, physical scientist should be pure and pious in food and behaviour. Mind is static and is subject of nature, whereas souls and God possess conscience. One, who undertakes research on knowledge-science of God, becomes great scientist and traveller on the path of God. One, who is devoid of selfishness and surrenders self before God, is termed strongest. Where physical science ends, spiritual science begins. It means aversion from materialism inspires for spiritualism. In spiritual science, a person becomes judicious, which involves politeness. How long a person does not become polite, so long that person cannot become expert in any learning. Since God is polite, therefore we should be polite. Both politeness and reasoning make a person humane. Politeness takes a person upwards. When politeness ends, science, humanism and nationalism get into the mouth of fire. Physical science and spiritual science, when go hand in hand, result in human welfare, and takes humanism and nationalism up. Physical scientist, who knows only science of mind, says there is no God. Such scientist can understand God only after knowledge of science of intellect and science of heart. This is possible when a person holds a great character that leads to make nation and society pious. A physical scientist cannot understand and get to God, because God is not the subject of eyes but the subject of spirituality. To know God, one has to become both physical scientist and spiritual scientist. When spiritual scientist knows of soul and death, remains

in happiness and pleasure, and taking a person in light sets in God. Creative spiritualism makes a person wise and unbiased, resulting welfare of society and nation, whereas creative materialism results in bloody revolutions. God conscientiousness develops human soul, which is 100s times more than physical science. A person, who is related with God, lives a leading life; whereas a person, who is away from God, lives a variable life. Physical scientist has a limited area, whereas spiritual scientist, who can go anywhere in subtle body, has a vast area. Physical scientist may reach upto Sun, whereas spiritual scientist may reach upto God. Today, physical scientist using instruments and planes has reached closure of one-another, but gone away from hearts. That is why humans do not seem happy these days. Today, physical scientist has reached Moon, but spiritual scientist using yoga may reach all planets including Moon, Mars etc. Spiritual scientist can not only know the talks of birds and animals, but also know the waves inside trees, besides can count atoms present in breath. Spirituality takes us at the top of humanity and can make us to rule over nature. For success in physical science, input of spiritual science is essential. Also, to enter in spiritual science, knowledge of physical science is a must. God education means by devoting in God, one accepts God in self and self in God. God education also means that when every particle of a person attains godliness and then united with God (*AD1*, 2004, 418; *AD2*, 2001, 92, 94, 96, 98-106, 112-115, 120-122, 125-127; *GKU*, 2002, 137; *PM*, 1994, 53-54; *YT*, 1997, 180, 310-311).

Flow of science is not only on Earth but on other planets also. Science is ahead of Earth at Mars by about 50 yrs, that of Sun by about 100 yrs and Moon by about 200 yrs, whereas science is ahead of Jupiter from Sun by about 100 yrs. At Mars, there is excess of *satogun*, whereas at Earth and Moon, there is excess of *rajogun* and *tamogun*. On a planet, which element of *panchmahabhoot* is available principally, same element types of living beings are found there. On Earth, soil is available principally and hence soil based souls are found. At Sun, which is called *Vishnu Lok*, lives fire souls made up of fire atoms. At Moon, with excess of air with voluminous water bodies, live such living beings that require excess of air.

Because of excess air, nature of Moon is speed. Atmosphere at Moon lacks excess of soil elements and is not favourable to the people of Earth. Human of Earth cannot survive at Moon beyond 6 months, because excess of air at Moon will dry up that human. At Mars, Earth element is main and hence soil based souls like that of Earth are found there. A scientist, Somnanik, had made an instrument that visited seas of planet Earth. Another scientist of Mars, Somketu, had visited Earth 120 times. Venus has soil based souls and Jupiter demigod types. But life of yogi is lakhs of years ahead of science life (*AD2*, 2001, 183, 186-188, 191, 193-197, 199).

Today, on Earth, science is there but not in full form and in reverse gear. Scientist of today does not call science of God, but call science of nature, whereas God has created this universe including nature. Thus scientist has become egoist and started misuse of science. Where a person from science should be polite and thinker, today that person has gone in reverse gear. It is called reverse gear because, where our daughters are dancing, food and behavior have become impure, voice has no balance and society is involved in wine and woman, there should be discourses by great persons. This pollutes celibacy of students, thereby leading lack of duty and entering in laziness and distraction. Today, everybody is asking for rights, but lacks in concentration in duty. As much desire of post and position becomes strong, so much such person becomes devoid of action. Dutiful person is intelligent and devotee. Such person possesses greatness in life and makes a nation great. If a true person commits some sinful act, than that sin also continues to finish. That person, who gives up great thoughts during difficulties, is most sinful in the world. This is because if a person shakes or becomes angry by attacks from nature and humans, then such person lacks humanism (*YPM*, 2001, 208-209; *YT*, 1997, 82-84, 98-99).

Science of *Panchmahabhoot*, Sun and Moon

Panchmahabhoot or 5 elements (air, water, fire, soil and space), Sun and Moon are deities and created by God for all living beings. We wish the Sun, who gives light and makes our life move. We wish the Moon, who gives us delight and ambrosia

to farmers. Human body is made of *panchmahabhoot*, wherefrom finish of any of the 5 elements results in death of that person. We wish the Earth, who gives us base to live, besides food, feed and minerals. Water gives base to fire, whereas fire coordinates the nature. Air gives strength as life through breath and has speed slightly less than that of mind. Space is storehouse of atoms (*AD2*, 2001, 3, 47-67).

2.3 God Worship

I salute God because He is generous, great, pious, pure and source of delight. Praying God and reciting greatness of God, we could cross over this world, which is made up of respect-disrespect. Brahmchariji said, "When a person thinks on God, then that person experiences perception of God and thinks that he/she is present in infinite grandeur of God. Therefore, we should always recite of God. Duty of a person is to recite on God both on morning and evening." One, who wishes to become devotee and reach near God, should understand both movables and immovables. Rishis are devoid of ego because they accept that they are in the nation of God, which is pious and extensive and none there is in ego. Where a person keeps self away from God and tells that he/she knows everything, there ego comes. When a person acts according to God, then God protects that person, fulfils his/her wishes and certainly gifts him of character, strength and celibacy. A rishi, using yoga, purifies soul and attains rishism by offering pleasure of senses. A person, who is afraid of God, becomes rishi in this world. One, who fears God, neither hates nor condemns others. This is because such person becomes so polite and generous that he/she does not think of hatred, condemnation and anger, but thinks only for the welfare of others. A person, who sacrifices hatred, sex, ego and disrespect, attains broad brain and heart (*APY*, 2005, 40; *PM*, 1994, 102; *YPM2*, 2001, 85, 279, 292, 327; *YPM5*, 1999, 117, 207, 266; *YT*, 1997, 204, 226-227).

God and Religion

Religion is named to do one's duty, and act as per Veda. Truth, which is name of God, is the root of plant religion. Other parts of this plant are devotion, compassion and donation. Souls and nature are also truth. If we wish to make our atmosphere and home pious, then we have to live in truth and speak truth. God devotes and

creates *Srishti*. When Sun devotes, it rains, plants grow and humans and animals get food and feed. Every person should be devotee. Without devotion, the intellect, *medha* and *ritambhra*, can not develop in our brain. Devotion means to purify heart, keep control over senses and our life becomes action-oriented. A person, by devotion, becomes yogi, rishi and deity. An action-oriented person acts as per the advice of soul. A person, who follows path of religion, moves upward in life. Religion is to express real, and be non-violent by mind, word and action. When our heart beat is normal, we are in religion and *maryada* (propriety of conduct), which makes life beautiful. When our heart beat is abnormal, we are against religion and *maryada*. Religion takes us in broadness but when against religion, we become narrow. This is because of selfishness and prevalence of religion in words and not in actions. Mi Suketu told that in all planets religion is one, controls over senses and truth is root and beauty of religion. Religion of eyes is to look; good-intentioned look is religion, which after death takes a person to solar spheres, but ill-intentioned look is non-religion. Similarly, religion of tongue is to speak; true and good-intentioned voice is religion but lie and ill-intentioned voice is non-religion. Therefore, we have to go in devotion and then purify 5 *gyanendriyan* (organs of perception) and 5 *karmendriyan* (organs of action) this is because without devotion, a person cannot control senses. Controller of senses is mind; therefore, for devotion, purification of mind is essential. A person, who wishes to become devotee or yogi, has to coordinate mind with prana. When mind attaches with prana, then it goes nowhere. Today, religion is named for sects (Hindu, Muslim, Sikh, Christian, Bodh etc.), but none is happy in this world. Delight comes when a person is filled with knowledge and prudence, and lives a life of action and devotion. Such person remains inquisitive in God, sets self involved in soul and never despairs in this world. Where there is selfishness without duty, there both religion and nation meet to death (*AD2*, 2001, 9, 272-274, 276, 280, 283, 285, 288, 290-292, 313; *DP*, 1992, 106; *MPM*, 1999, 19; *YPM5*, 1999, 222-223; *YS*, 2000, 59; *YT*, 1997, 183, 228).

God Inquisitive Person

A person with knowledge in words but not in action cannot get to delight. Such person without devotion always remains in disrespect. A person with knowledge, prudence, devotion, God inquisitiveness and without thirst of delight never despairs in life. God inquisitive person always sets self in soul and intention of that soul gets converted in conscientiousness of God. Such person looks this world as a dark house. A person, who desires for delight and pleasure, should do great actions and keep upward motion of soul. We should awaken heart conscientiousness and then combine this with external conscientiousness. When both conscientiousnesses become one, we get to delight. Therefore, we should recite on God (*YS*, 2000, 187-190).

God, Humans and *Yajna*

God is named a form of *yajna*, because He dwells in *yajna*. With the creation of *Srishti*, God created world type *yajnashala* (place for *yajna*), in which God is *Brahma* (head priest), soul is *yajman* (organizer of *yajna*) and *panchmahabhoot* is *hota* (oblation offering priest), and He is keeping it moving. This is such a creation of God that every word of a person reaches to *Dyu Lok*. *Yajna* is an offering of *samagri* (a religious mixture used as offerings in fire; oblation) in fire with mantras. It is a process that makes a person to meet with God. Fire is mouth of deities and we should offer only pure and pious offering. Veda tells that one, who meditates on God, performs a very good *yajna*. All living beings do *yajna*. In *yajna*, *Brahma*, *udgata* (recitor priest), *hota* and *yajman* are selected, and oblation is offered to deities. Particles of oblation heated in *yajna* fire become subtle and powerful. Every noble action or deed is *yajna*. Starting with physical *yajna*, enter in spiritual *yajna* and then meet the God. Spiritual *yajna* that develops our soul is performed for the peace of soul. In spiritual *yajna*, oblation of worldy pleasure of senses is put in *chitta* form *yajnashala* and thus prana and mind are purified. Such as *yajna* is conducted on Earth, similarly *yajna* is conducted on other planets. At Mars, which has soil and plant matter similar to Earth, *yajna* is conducted by intelligentsia

using Veda. At Sun, which is with excess of fire, fire based *yajnas* are conducted by fire based living beings. At Moon, *yajna* is conducted by living beings there using *samidha* (fuel used in *yajna*) from Aaswadi and Shwetketu trees. A person, while doing selflessly great actions with virtuous feelings and sacrificing intentions, does a *yajna*. A person of character living in discipline and non-violence does *yajna*. Helping one-another is also a form of *yajna*. Every sense of a person is doing *yajna*. Every form of *yajna* generates peace in human heart. Fish is doing *yajna* by cleansing water. Snake is doing *yajna* by cleansing air by removing poison. Such as God created *Srishti* type *yajnashala*, wherein made are action form rules that never change, similarly doing physical *yajna*, we should get knowledge-science. Ignorance is death, which can be crossed over by conducting *yajna*. A person, praying God, helping others and serving guests, is doing beautiful *yajna*. We serving our nation and trying to make people happy do *yajna*. Nations preferring *yajna* are the best nations and the kings of such nations deserve to be sovereign of the world. A mother raising fetus in her womb is doing *yajna*. A king trying to make nation great and people happy is doing *yajna*. As much *yajnas* will be done, so many environments will be clean and beautiful. Therefore, we should pray God that our determination, senses and body organs become full of *yajna*. A person, who finishes perception of external senses (sex, anger, greed, attachment and ego) in the fire of heart, becomes *yagnik* (*yajna* based rishi). When the Subject does *yajnas*, then environment becomes full of fragrance and nation becomes heaven. *Yajna* breeds unity and integrity. There are 15 types of physical *yajnas*. Mi Shringi without sleep for 12 yrs studied on *Vrishti Yajna*. In spiritual *yajna*, soul throws perception of external senses form oblation in heart form *yajnashala* and rises up to higher path of God. Soul sits in the lap of God, gives up atheist family and enters theist family. In *yajna*, *yajnopaveet* is a pious thread that inspires us to adapt the path of God. When we remain in the womb of mother, there also God gives us a *yajnopaveet* type vein, and thus inspires us to wear such thread when out of mother’s womb. That vein has relation with our soul or life. Similarly, *yajnopaveet* has

relation with soul and through soul with God. Thus, a person wearing *yajnopaveet* prays God. Today, we have not to kill others but kill sex, anger, greed, attachment and ego. If we wish to become extreme pious, then we have not to kill anybody but protect others by our strength and voice. Speaking truth makes voice full of vigour and vitality. Thus adapting the path of APD, we have to go with knowledge and Veda. We have to make us polite and mixed with *yajna*; thereby our life will become great and pious. Our *yajna* should be pious, so that our external and internal worlds move upward (*AD2*, 2001, 184-185, 201-202, 205-207, 209, 211, 242-243, 268-269, 404; *MRY*, 1993, 109-110; *PM*, 1994, 62; *YPM3* 1993, 88, 90, 95-96; *YS*, 2000, 64-65, 73, 109; *YT*, 1997, 334; *YWAR*, 2002, 39, 42).

One Brahmchari Yajnadutta asked Mi Yajnavalkya as how to do *yajna*? Mi Yajnavalkya told to construct *yajnashala*, switch on fire with *samidha* and continue offering oblation in fire. Yajnadutta further asked Mi Yajnavalkya that if *yajnashala* is not available, then how to do *yajna*? Then Mi Yajnavalkya told to do *yajna* by offering *samidha* in fire and recite *pranay swaha*, *apanay swaha*, *vyanay swaha*, *samanay swaha* and *udanay swaha*. Yajnadutta further asked Mi Yajnavalkya that if both fire and *samidha* are not available, then how to do *yajna*? Then Mi Yajnavalkya told to do *yajna* by taking water in *anjali* (hollow formed by joining hands together) and recite *pranay swaha*, *apanay swaha*, *vyanay swaha*, *samanay swaha* and *udanay swaha*. Yajnadutta further asked Mi Yajnavalkya that if water is not available, then how to do *yajna*? Then Mi Yajnavalkya told to do *yajna* by taking soil in *anjali* and recite *pranay swaha*, *apanay swaha*, *vyanay swaha*, *samanay swaha* and *udanay swaha*. Yajnadutta further asked Mi Yajnavalkya that if soil is not available, then how to do *yajna*? Then Mi Yajnavalkya told to do *yajna* by chanting Veda mantras and recite *pranay swaha*, *apanay swaha*, *vyanay swaha*, *samanay swaha* and *udanay swaha*. *Swaha* is soul of *yajna*. It gives vigour and vitality to voice. If *yajman* recites *swaha* by mind, action and word, then *swaha* protects prana (*MRY*, 1993, 111-117, 133-135).

In olden time, Mi Vajshrawa desired to offer his entire wealth in *yajna*. He called a meeting of rishis including Mi Shringi and told all that he wished to do *yajna*. Mi Shringi told to make *saakalya* (entireness and completeness) of pleasures of senses and then you can complete *yajna*. When Mi Vajshrawa asked as how to make *saakalya*, Mi Shringi said, “You view fire in eyes, because fire dwells in eyes. In ears dwell space, in nose dwells Earth, in skin dwells air and in voice dwells water. Air possesses prana, water frigidity, fire heat and Earth gravity. Water, gravity and fire put together form *pind* (a huge mass of matter). *Pind* contains prana and space. Now you make *saakalya* of water, fire, gravity, prana, space and all elements and senses, and offer them in heart form 6-cornered *yajnashala*. This will result in coordinating hearts.” Mi Vajshrawa told Mi Shringi that you have narrated on spiritual *yajna*; now explain me as how to make *saakalya* for physical *yajna*. Then Mi Shringi told to gather *saakalya* for physical *yajna* from feelings. Thus how many feelings you give in your thoughts, so much your thoughts, mind and brain will become pious. When mind becomes pious, then your *yajna* will set on the route of success. Therefore, one, who puts *saakalya* of senses in heart, thoughts of heart in external world and external world in wealth form *saakalya*, such person does not meet to death. This is because such person knows both external world and internal world, and by coordinating both worlds, such person does not meet to death (*MPM*, 1999, 22-25).

Yajna purifies human thoughts and the world. All pious deeds that make a human soul great through heart and delights *chitta* are named *yajna*. Human body is a form of *yajnashala*, wherein soul is Brahma and *panchmahabhoot* keeping it moving. *Yajna* is that object, which takes us in heaven. We should either stay in the lap of God or if we are directed to heaven, then we should stay in such world, where we receive both respect-disrespect. This is because in respect, we become egoist, which finishes our humanity. But where both respect-disrespect exist, we have to stay stable. By wearing *yajnopaveet*, we have to become peaceful and thinker. In the world, we have to select friendship and not enmity. Today,

I have to make my enemy a friend. That person, who was my friend, became enemy and then became friend, will be my benevolent. Brahmchariji said, “Today, to whom you are making enemies, one day they will become your friend. Today, to whom you are feeding, one day that will feed on you. Today, to those you are killing, one day they will kill you. Today, to whom I protect, one day they will protect me. If you wish to become extreme pious, then do not kill anybody in this world.” To make our culture great, we have to be righteous and *yagnik*. *Yajna* is devoid of any desire and hence selfless action. It is our life, our nation and it will protect us. When we shall be faithful, we shall be protected. God has created us to do *yajna* by devotion, donation and sacrifice; in all forms of *yajnas*, selfless *yajna* is termed best. Doing *yajna* by mind, word and action, makes our life pious and long. In the womb of every pious deed is *yajna*, which means our voice should be pious and we chant Veda. God worship and following the path of God is *yajna*. Therefore, such as God is polite, lustrous, action-oriented, non-violent and quiet, so as we have to follow the same path. We become *yajnic* when we become fearless and our thoughts move upwards such as fire moves upwards. Brahmchariji told that when Maharaj Shiv and Mother Parvati used to do morning *yajna*, snakes used to come from caves of Himalaya and sit near them (*PM*, 1994, 35-38, 140; *YPM3* 1993, 93-95, 109, 204, 208; *YS*, 2000, 65; *YT*, 1997, 40).

Where king and the Subject given up *yajna*, there *yajna* has been replaced by tantras, resulting in diminish of national system and growth of violence, which breeds selfishness in humans. Violence begins from human voice. A person, whose voice is fierce and devoid of sweetness and knowledge, is violent in this world. Violence corrupts institutions and violent people corrupt nations. Violence in homes makes homes unstable. Violence cannot be controlled by violence, but become more aggressive. It can be controlled by politeness, knowledge and prudence. When violence is converted in prudence, then violence transforms into non-violence and makes societies and nations great. If king is great, the Subject automatically becomes great. Conversely, if king makes rules of suppression, then suppression becomes violent and results in fire. When a person

gets away from knowledge and prudence, and religion and humanity, then fire gets lighted (*YPM5*, 1999, 90; *YT*, 1997, 16-17, 282).

God Worship

Just as a human being requires food for the maintenance of body, similarly prayer is compulsory for the smooth sailing of soul and for getting spiritual strength. When there is no recital of God, a person listening continuously of words from surroundings become averse to such words and surroundings. When there is recital of God, soul feels contented, and we can become deity and can make others deity. By reciting of God, we feel pleased and rise high. God worship is to set virtues of God in self. God is devoid of ego; therefore, we should be devoid of ego. God is without body, therefore we should not have ego of body. God is omniscient; therefore, we should, becoming devoid of ego, look God everywhere. A person, becoming inquisitive, goes in the shelter of God and feels in the lap of mother. Attaching one with such God form mother, who generates source of consciousness, such person attains immortality. There is difference between path of worship and path of knowledge. A devotee, accepting presence of God in every atom, crosses over this universe by praying God. However, persons on path of knowledge remain afraid as if their words may lose. God is generous and gives equally to all. Therefore, one desirous to meet God should become generous. This way, generousness of that person touches God and generousness of God touches that person. At such state, not only persons, but also deers, snakes etc. get attracted to generousness and consider that person a place of worship. God is devoid of respect-disrespect; similarly a person should be devoid of respect-disrespect. Therefore, one should keep abreast with Veda; otherwise that person cannot be generous. We should thank God, who adds to our good luck as we are getting most excellent of God (*AD1*, 2004, 358-359; *YPM3*, 1993, 347; *YT*, 1997, 103, 115-116; *YWAR*, 2002, 119).

Nature takes a person downwards. Leaving nature aside, we should pray God, who activates nature and also activates we people. Actually, what we get from nature, which also is given by God. In

this world, some of us have come to look after, some to give and some to get. Therefore, we depend on God only. God is always with us. Therefore, a person, who walks on the path of truth and has a fear of God, certainly crosses over this world. One, who does not fear God, will have to bear certainly, and then that person will seek knowledge. When soul reaches near God, then how near a soul reaches to God, so much knowledge soul receives, because God is thinker of thinkers. Accepting faithfully God consciousness in every particle is meditation of *OM* and meditation of God. One, who looks every atom of nature and science in the cord of *OM*, crosses over this world. Seeking Veda knowledge, we become worshipper of God, pious and gentle. Then getting ambrosia, we become ambrosial soul, which enjoys only delight. Moving on God path, our heart receives seeds of humanity. God has created this world for all. Praying God and desiring or asking for something does not do any harm, because God is such a great donor that without asking, He is giving everything for our welfare. Praying God harms when a person involved in material pleasure desires for such living. Therefore, praying God means utilisation such as utilization of fire, water, air, Earth etc. (*AD1*, 2004, 360-362, 371; *YPM5*, 1999, 66).

How to Worship?

This is duty of every person to pray God and say, "O God! This all is Yours, not mine. I wish to own You and become Your disciple. I came to Your created world. My duty is to serve this world; I obey Your orders. Disobeying Your orders will result in my death. I am Yours. You make me pious and sharp. Without Your inspirations, I kept on commiting sins. I wish Your inspirations. You are generous and extensive. You do welfare and make me yogi, generous, great and special. You fill our heart and brain with intellect that never ends up. With such intellect, we can cross over this world. You take us on such path of science, where we get real intellect and rule over nature. We don't want this world, but such place where Your intellect form Sun never sets. You care me and impart peace and delight." You are master of this world; make it

peaceful and great. You set Ram form king in this body form Ayodhya. You light up this world and give birth to well behaved, true and intelligent people. Set that time, when throat of every person will be filled with intellect and Veda. In Veda, You are called fire, which warms up this world, lights up people and takes world over death. We want a society with no ego. A person when finishes desires can experience God; desires finish when that person goes in shelter of God. We should look God everywhere. Leaving lethargy aside, we wish to follow God path to unite with Him and seek His mercy (*AD1*, 2004, 362-369; *YPM2*, 2001, 85).

God is my Mother and I feel in His lap as if we can win over this universe. That Mother is named Durga, Kali etc., whose lullaby gives extreme delight. Mother Earth can give up her son, but that God type pious Mother of our soul makes available for us all sources like air, fire, water, soil and all wealth of world. We should surrender before that Mother; because, who does not surrender, is not called human and son of that Mother. Such as we live near Mother Earth in childhood, so as in youth, we should surrender before that conscious and luminous Mother, which is named God in Veda. We should pray God type Mother that gives birth to this world. How long we do not have thirst for God, so long we cannot make our actions great. Brahmchariji said, "O Lord! I do not want respect-disrespect, which are great enemy of my life. I do not want that enmity, which is great destroyer and takes life downwards. I always like energetic life, so that my life attains diligence in this world. Recital of God gives a person life with delight (*AD1*, 2004, 370-371; *GKU*, 2002, 86; *YPM5*, 1999, 134, 136)."

2.4 How God is related with Souls and Nature?

God and Souls

Relationship between God and souls is like relation between mother-son and father-son. Soul, realizing God, can become super soul, but not God, because God is one, without body and has no limits. Soul has limits. It stays as atom in heart and has relation with brain. It roams in different forms because of actions. How long soul is devoid of spiritual knowledge, it remains devoid of God. Once soul finishes darkness with the light of spiritual knowledge, it moves towards God. A person commits many crimes mentally or physically, which go undetected by the worldly ruler, but cannot escape from the Creator, who is within all of us. A person, who accepts inspiration of God and takes inspirations in action, becomes yogi and becoming great person in this world understands creation of God (*AD1*, 2004, 102-103, 110; *MRY*, 1993, 83; *YWAR*, 2002, 1).

God and Souls as Illuminator

Soul is illuminator. As with the light of God, universe is in action, so with the light of soul, body is in action. Intellect of God activates a person. God is sitting in front of soul. What action a person does, God fixes *sanskars* (influences of previous birth, account of merits-demerits) in the heart of that person. It is mandatory for a person to face *sanskars*. How long *sanskars* exist in the heart, so long one has to face them. *Sanskars* take birth when a person starts commenting on desired thoughts. Such comments breed hatred, followed by ego, resulting diminishing compassion and then birth of *sanskars*. Inquisitive, after facing *sanskars*, does not let new *sanskars* grow. Today, we have to do such deeds that no *sanskars* take birth. Such deeds include knowing of conscientiousness and become truthful. When a person coordinates his/her heart with the heart of God, then that person, even involved in deeds, becomes neutral from this world. Narrowness breeds transmigration. Human heart and soul are not atheist, but

intellect under currents of nature becomes atheist. Determination of mind becomes so minute that it enters materialism and gives up thinking on God. This makes heart to become atheist, which lasts till human remains under currents of mind. Mind is static and gets light from soul. It dwells in world and in human body. Under trivial *sanskars*, soul of atheist gets troubled. At such state, a person enters such *yoni* (class into which living beings are divided) where, what to say of remembering God, no light of soul reaches near that person (*AD1*, 2004, 103-105; *AD2*, 2001, 406; *YPM5*, 1999, 187).

God, Souls and Nature

God is named Brahma, who established *Srishti* by yoga for souls. Thus God created nature for souls. He is separate from all demerits, whereas humans and nature are associated with demerits. Of merits, God has maximum, soul less than God and nature the least. In size, soul is smaller than nature, whereas God is smaller than soul. Nature is *sat* (strength), soul is *sat-chit* (strength & knowledgeable) and God is *sat-chit-anand* (strength, knowledgeable & source of delight). Thus soul desires for delight and gets it from God, whereas nature is devoid of delight. God is truth and truth is God. Soul and nature appear to be true, where truth keeps on changing. When soul leaves body, there is change in human as dead body. Similarly nature is changing as it is somewhere bulky and somewhere minute. Therefore, we should worship God and not nature. During annihilation, *Srishti* and all living beings stay in the womb of God. God created this universe by yoga. He brought together prana and mind. Natural property of God is conscientiousness and that of nature is construction. In association of God, nature of nature comes forward and planets created. As for example, planet with principal element of soil is Earth, planet with principal element of fire is Sun, planet with principal element of air is Jupiter and so on. Such as conscientiousness of God is infinite, so as living beings are infinite and nature is infinite. A small nearness of God's conscientiousness with nature makes nature active, thereby resulting nature in constructing this world. After meeting of prana and mind, nature came in between them. Nature

elements got activated and transformed in material form, thereby creating of water, air, fire, Moon and Sun. At the same time, prana and mind got divided. With this division, nature gave birth to minerals, vegetable matter, cereals, fruits and all forms of living beings. In human, yogi by contracting prana and mind can go in subtle body, and by extension return to physical body. *Srishti* came into existence since 1,97,29,49,079 yrs (*DD,* 3.4.1962). In *Srishti*, everything has a time limit. The Sun, which is shining from crores of years, will shed shining after some time. Air will give up its force and Earth will loose its smell. This is because world keeps on changing and everything has a time limit. As human life is time bound, similarly universe is time bound. During annihilation, *Srishti* laps in Earth, Earth in water, water in fire and fire laps in space. Next, soul laps in God, Sun becomes without light and Moon without shine (*AD1*, 2004, 53, 114-132; *AD2*, 2001, 77-78, 101-102; *YPM3*, 1993, 211).

Creation of Universe

God creates, nature is created and soul endures. After long interval of dissolution, God imparted momentum to nature, which till then was in a state of static equilibrium, homogeneous and indifferentiated in character. This resulted in the first state of creation, known as *mahat*. When *mahat* stimulated atomic particles of subtle elements, vibrations were produced. This, in turn, successively and sequentially, brought into play the vibrating air, molecules, thermal waves, the vibrating water molecules and finally the vibrating soil matter molecules. All these constituted in the formation of a *pind*, which was also divided into numerous parts. In this way, the solar and lunar spheres, Mars, Venus and other planets came into being. *Mahat* functioned in the form of prana, which is the functional basis of this created world. When Earth began to cool down, the scattered elements in their subtle forms began to integrate into gross forms. Thus the creation of world started in right earnest. First of all, came into existence the vegetable kingdom, upon which human life depends. This world created by God lasts for 1000 cycles of 4 eras (*Satyug*, *Treta*, *Dwapar* and *Kalyug*). About 71 such sets of 4 fold eras make 1 *Manvantara*,

and in the beginning of each *Manvantara*, aforesaid 4 eras appear in cyclic order. Manu is a kind of title conferred upon one, who uplifts nation. It is a great blessing of God that a Manu is born in each *Manvantara* and establishes a national order. Name of Lord Manu's mother was Laxmi and father was Sombhawam Kaitu. Lord Manu was born about 9,04,80,059 yrs (*YWAR*, 2002, 49) ago. It is said that Lord Krishna's soul was the soul of Lord Manu (*YT*, 1997, 217; *YWAR*, 2002, 47-49, 78).

First Sovereign of the World

When righteousness started declining in the world, great seers appointed Lord Manu as the first sovereign, who built Ayodhya in India his capital. With the help of great seers, Lord Manu drafted and promulgated national constitution for the welfare of society. He divided human race into 4 sections: i) *Brahmans* – Those, who studied the Vedas, were intellectuals, possessed good manners and were engaged in educating society for the good of nation; ii) *Kshatriyas* – Those, who could be entrusted with the noble and important function of defending the nation and country; iii) *Vaishyas* – Those, who had the capacity to enrich the nation through trade and agriculture and share the national wealth with all; and iv) *Shudras* – Rest others than *Brahmans*, *Kshatriyas* and *Vaishyas*. Lord Manu had similarly analysed human body in 4 parts: i) Portion of the body above neck was termed *Brahman*; ii) Chest region including arms was termed *Kshatriya*; iii) Abdomen, the centre of activity of digestion was termed as *Vaishya*; and iv) Lower part below abdomen was termed *Shudra*. Lord Manu had also divided span of a man's life into 4 phases called 4 *Ashramas*. The period of a man's life, which is spent with his guru as a disciple was first phase as *Brahmcharya Ashram*. Then followed second phase named *Grihasth Ashram*, wherein a man lives a married life and earns wealth. Then followed third phase named *Vanaprastha Ashram*, wherein a man and his wife both retire from their household duties and move to benefit people with theirs past experience. Fourth phase is *Sanyas Ashram*, wherein man goes to forest to live rest of his life (*YWAR*, 2002, 49-52).

2.5 God and Humans

God is omnipresent and special scientist. With God's inspirations, soul stays in human body and activates it. God stays forever and also human's intellect stays forever. Human heart and soul are not atheist but with the currents of nature, intellect becomes atheist. Determination of mind becomes so narrow that entering delusion, mind gives up thought of heaven and limits self thinking beyond this life, resulting atheism in heart. This atheism remains how long mind stays under the currents of nature. Mind breeds atheism because of *sanskars* in *antahkarana*. Because of these narrow *sanskars,* soul has to bear. An atheist is like a boat in eddy. Such atheist is not bad character but has entered in delusion. He/she reaches in such *yonis* where what to say of rememebering God, not even soul light reaches in front of him/her. Atheist is not one, who does not pray God, but who speaks God from mouth but heart is filled with sins. Such person commits sins under the shelter of God. Atheist is not right that *Srishti* got established own its own. This is because there may be some conscientiousness that brings together *panchmahabhoot*. For atheist, it is essential to understand that conscientiousness. In conclusion, after meeting God, how much soul got expension and how much intellect got expension, so much expension was got by mind. How much mind got expension, so much expension was got by senses. After expension, senses became pure and pious. Then acts had done by senses will be beautiful and spiritual scientist doing those acts will look truth everywhere (*AD1*, 2004, 89, 98-99, 104-106).

Human Body and Health

Human body is named by different names, such as Vishnu Puri, Brahm Puri, Indra Puri, Rishi Puri, Ayodhya etc. It is a form of *yajna*. If we offer impure food in this body, then this body form *yajna* finishes. In this body, *panchmahabhoot* acts in an order. In case any one of *panchmahabhoot* stops working, then

human body collapses. God made us human, which is *yoni* of deity. He has made fruits and vegetables as our food, which makes our intellect sharp and heart generous. Soul is wedded with knowledge and attempt. Fruits and vegetables are devoid of soul and created by God as food for humans. If a person feeds on other living beings, he/she commits sins and becomes violent. Our objective to come in this world is not to commit any sin, but do great actions and become merciful, deity and not demon. One, who desires to finish others, finishes self. If one wishes to live, then protect others. Human life is important only when food and tongue are pure (*AD2*, 2001, 1-6).

Human and Religion

God is present in human heart. When a person distances from delusion, then he/she moves upwards and thinks of God. We get delight by knowledge with prudence and knowledge in action not wordy. When there is prudence, active life, devotion and inquisitiveness of God, then such person becoming inquisitive never despairs in the world and devotes in the God. Religion is root of delight and the belief in God. Brahmchariji told that religion is control over senses and carrying duty. To understand senses and their subjects is religion. God dwells in truth, which is the root of religion. Expressing truth of truth and lie of lie is religion. Religion is not dinosaur but it takes a person to meet God. Among human parts, religion of eyes is good-intentioned look, whereas that of tongue is to speak real and sweet. Religion of a person is to be true, devotee, compassionate and donor; all of which make human life move upwards. Religion of all humans, society and nation is light, which is Veda. Religion means no violence from mind, word and action. Religion is working without fear, doubt and shame. Religion means all body parts, mind, brain, *chitta* and soul, are working in unison. A person, who does as much great actions and has good-intentioned look, will produce minimum waves. As much minimum waves will be produced and person intends to do great deeds, so much there will be religion. A person sitting still prays God is in religion. Where inspirational waves generate and act

continuously as such, this is religion. When human soul acts without shame, doubt and impure thoughts, this is religion. Looking a beautiful girl, if a person remembers great creation of God is religion, whereas if that person desires to adopt that girl is non-religion. When science of matter starting from in and out of Earth upto *Dyu Lok* is in unison, then it is religion. We should admit that religion, wherein principles and arguments unite. Both king and the Subject are threaded in religion. When intelligentsia and religious preachers are in religion then society becomes pious. Greatest religion of soul or human is APD. Secular is one, who posssesses broad heart; but one with something in mind and opposite of that in action is termed not in religion. Humans with different sects in mind cannot be termed secular (*AD2*, 2001, 272-286, 289-91, 295).

Humanity

Humanity is named religion. To organize prana and meet prana with mind is humanity. Humanism breeds Vedism and hence the light in society. All sects say for humanity. According to rishis, there should be religion in the field of humanity. The objective to understand space science and spiritual science is to understand humanity. A scientist for humanity with non-violence is in religion. Religion is not anybody's property but it is equal for all. It is not limited upto humanity but it is upto God. God and all living beings act to uplift humanity. In the world, a person with humanity understands that God is his/her determination and then that person becomes well-behaved, sacrificing and devotee. Today, because of selfishness, human is giving up duty and humanity, and thus using science is coming closer physically but getting away by heart. Earliar, that person was away physically but close by heart. This indicates that a person should be both physical and spiritual scientist, and devoid of enmity and bitterness. Humanity uplifts when we are with determination, fasting and devotion. Therefore, we should lead life with APD and sweetness in voice. How long our spiritual power is low, we shall remain devoid of humanity. God inspires human heart to think over humanity, thereby identifying different errors in self. When such person sets self according to God's inspirations, then

humanity becomes pious. Nation and humanity rises high when human possesses character, which is based on vegetarian food, good behavior and dutyfullness. When human thought is based on God, then such person adapts humanity in actions and termed best human in the world. We are free when we do not commit any sin by mind-word-action; otherwise we remain slave of sex, respect-disrespect and greed. The duty of intelligentsia is to control over senses and raise humanity and spiritual power. Soul rises high when a person becomes neutral from this world. As much hate will be in our mind, so much our thoughts will be narrow. In a person, alongwith progress in science, there should be knowledge and prudence essentially, without which this world will move towards destruction. *Maryada* means to look merits and not demerits of others. Without *maryada*, this world goes towards unrest. A person with stable brain remains peaceful (*AD2*, 2001, 294-295, 298-302, 304-308, 312-313, 315-317).

Character

In religion, character should be equipped with politeness, morality and prudence. When heart is filled with politeness, human life becomes sweet. When a person has faith in knowledge, politeness and religion, then that person attains so much humanity, such as that Lord Ram preferred best to give up governance and accept life in forest. In spirituality, looking into nature of souls, we should behave with politeness and respect with all including *tamoguni* (person with property of darkness) people. Conversely, in politics, we should behave with such religion as the time demands. This is such as Lord Krishna asked Arjun, "Today is difficult time. Now your prime duty is to finish enemies in war. As per time, this is your duty (*AD2*, 2001, 318-319)."

Moral means when a person lives in and follows religion. First person to breed moral is mother, who should protect her womb after becoming pregnant. She should pray God and take pious food. After birth of baby, sho should ask mother Earth and guru to make child moralist. Life of a moralist is invaluable. Moralist

means a person same in word and action; what one speaks, the same he/she follows. For a moralist, sacrifice and devotion are essential. For moralist, there is no need of nation, whereas nation is essential for immoral and violent people. Kings should be moralist, because jewel of nation is moral and not make women dance. King should make Brahamans moralist to make the nation of moral and pious. Moralist should be vegetarian and live in celibacy (*AD2*, 2001, 319-321).

We can make self, nation and rishis pious by prudence. With prudence, every person obeys duty. Prudence makes heart pious, resulting in pious atmosphere. Adapting prudence, world becomes pious. There should be prudence between devotee and God, husband-wife, father-son, mother-son and king and the Subject. A king, when obeying duty tries to remove difficulties of the Subject, then the Subject become prudent. King and the Subject can become prudent only when both are dutiful. A person with no duty becomes devoid of prudence and looses character. Real gem of a person is prudence. Between mother-son, duty of mother is to develop feelings of prudence in her son. Between husband-wife, their duty is to give birth of prudent baby and follow Veda for family life. Between father/mother-son, son should possess so much prudence that he should be generous and obey parents. Between guru-disciple, disciple should respect guru. Between devotee-God, prudence comes in devotee when he/she has faith in God. When a person talks on soul, he/she attains prudence. A prudent person moves on the path of humanity. A God-fearing person becomes rishi and such person neither hates nor condemn. Such person behaves with politeness and generosity and does for the welfare of society. When we protect humanity, our life rises high. We, by praying God, should fill our heart with humanity, peace and justice. Culture is when moral and humanity stay together. Where is culture, there is nation, humanity, character, science and knowledge (*AD2*, 2001, 322-328).

True Revolution

It is of 2 types, yogic and selfish or violent. Revolution for self is to kill others and gather wealth illegally. Selfishness finishes when

a person enters in yogic delight. Where is revolution, there is also peace. Wise people should bring yogic revolution. True revolution is when violent people and violent living beings get converted to APD. It comes by people with self confidence, which comes from sacrifice and devotion. A person for true revolution first of all controls over waves of mind, *karmendriyan* and *gyanendriyan*. Some examples of true revolution are Lord Krishna, Maharaja Shankaracharya, Lord Isha, Mi Dayanand and Mahatma Gandhi. A person with true revolution offers his/her thought process to God and becomes self confident. Our duty is to uplift humanity and make our food and behavior pious. With the rise of yogic people, society rises high. A person with self confidence lives in light and is non-violent. Self confident person is related with God. Such person is liked by nation and society. Dutiful person remembers God. We living in humanity and praying God should cross over this world. We should try to rise high such as lotus roots in water but flowers over water. We should look this world with heart, which is attached to God. Our real friend in this world is God. Our objective is to uplift humanity by high thoughts (*AD2*, 2001, 328-333).

Human and Delight

In every living being, thirst of delight is natural and it dwells near soul. One, who is devoid of thirst of soul, does inhuman deeds in this world. A person feels happy when he/she attains delight and fragrance. For delight, one has to fly in spiritual field. In spiritual knowledge, none is anybody's wife, none is husband but all live in the nation of God, which is full of light. In this world, one, who accepts merits of others and contemplates own demerits, is great. Only that person, whose heart is filled with generousness and compassion, is non-violent, loves others and has faith in God, becomes great. Every person has a duty to think on God and be dutiful. We should try to become deity. If a person has proud of Veda, education and human beings, such person is great. We can uplift others when we have character, humanity and fire of knowledge. What we speak, that should translate in action and come

in behavior. We should always speak truth. We should be benevolent, because God has given this body to help others and self. We can make this world great by knowledge-science. In delight, heart of such person remains pure and pious. God is topmost generous. A person desiring to meet God should become generous. God worship is route to delight and peace (*AD2*, 2001, 358-359, 401, 403-404, 411-414, 416-418, 421).

PART 3: SOULS

3.1 What is Soul?

Soul

Soul (human) is immortal, ever young, fearless and live. It is also named as Ganapati, Vishnu, Ahilya, Shiv, Indra, Gautam and Prajapati. It is found in 2 forms, atom and *vibhu* (omnipresent). When alone, it is called atom; but when in body, it is called *vibhu*. It travels in different *yoni* depending on actions and *sanskars*. A body, when soul leaves out, becomes dead. Soul has 2 properties, knowledge and perseverance. Using knowledge, we win this world and using prudence, we win over intentions; then using knowledge-science, we reach on top of the world. In humans, when soul receives properties of nature excessively, it gets distorted; whereas when it gets properties of God, it receives fire of knowledge and enters into peace. Soul is related with heart and heart is related with God. Best friend of soul is God. Some souls remain under direct control of God. Such souls do not remain in *moksha* but stay near *moksha* and possess knowledge of Veda. They stay in extension; some come in this world both in rich and in poor homes and all such souls after performing their duties go back. When materialism ends up in soul, then soul enters in spiritualism. Physical scientist could not see soul till today. Soul is so minute that it cannot be seen by physical science, but also so vast that it is filled with knowledge-science of universe. Size of soul particle is equal to 3,52,83,600th part of area of circular cross section of a hair. None can count the number of souls in the world. Such as *Srishti* of God is infinite, so as the number of souls are infinite. Nature of soul is to move upwards. When senses move upwards, one feels pleasure; whereas when senses move downwards, one feels pain. Souls are present everywhere in world and planets. Currents from soul strike mind, which then makes the human body active. Such as food is essential for energy to body, so as prayer of God is essential for energy to soul. Food for soul is

knowledge-science, which purifies mind. Plant matter has ordinary prana, which helps for their growth, whereas it is different from living beings, which possess prana, soul, knowledge-science and perseverance. This explains that strike by leg of Lord Krishna made a tree fell down and resulted in birth of 2 babies is against the principle of God and hence unacceptable. Therefore, living beings cannot take birth as plant. Soul is wedded with knowledge and attempt and main objective of soul is to make the body move. With only the presence of soul, human body comes in action and all pranas start acting. This is such as the only presence of invaluable conscientiousness of God in universe sets this universe in motion, but the God never clings with this universe. With knowledge and attempt in soul, there exist desires that make a person to act. Broad acts take a person in religion, whereas narrow acts take that person in sins. For a human body, as much virtues of nature it receives, so much it becomes static; whereas as much virtues of conscientiousness or virtues of God it receives, so much it reaches near *moksha*. Such as one has to work to attain food for body, similarly food of soul is to understand soul and for this soul of that person has to pray God, speak truth and live in the company of yogis. If body is there, *sanskars* are generated. *Sanskars* are generated both if act and also if do not act. Therefore, do great deeds to generate great *sanskars*, resulting a person to cross over this world (*AD1*, 2004, 70, 75-76, 78-87, 96; *AD2*, 2001, 102; *DP*, 1992, 2, 6, 100-101, 107-108; *MPM*, 1999, 23; *YPM2*, 2001, 274; *YPM3*, 1993, 229, 277-278; *YPM5*, 1999, 16).

***Aatm Lok* (Home of Soul)**

When and how long soul or conscientiousness is present in body, the body is live and acts. When soul leaves body, prana follows and body becomes dead. Thus body is home of soul. If parents are pious, then surroundings of their offsprings will be pious and such offsprings become great. If parents live in an environment of quarrel, then environment of their offsprings become unholy and such offsprings become disobedient. In the *Srishti* of God, every planet that contains *panchmahabhoot* has existence of living beings.

In human body, *panchmahabhoot* are working in an arrangement. In absence of any of these elements, human body collapses. If active body is attracted by desires or feelings of sex, anger, greed, attachment and ego, it becomes narrow and asks for rights; whereas if body is devoid of desires, it becomes broad and asks for duties. Human body is chariot and soul is charioteer. Objective of soul is to meet God. Reaching at the door of God, soul as charioteer meets God, leaving behind human body as chariot. Human body is such a chariot, which is complete in all forms, whereas chariots of other *yonis* are incomplete and hence some become violent, some leave poison, some get poison and so on. *Aatm Lok* is where violent also is worshipper. Therefore, human body, which as chariot is complete in all forms, should not become violent and protect others. To understand *Aatm Lok*, one has to see with positivity by eyes. On the other hand, in negativity, one becomes violent. Those persons, who indulging in sins gather wealth, enjoy current *yoni*, but in next births they get such *yoni* that does see even light. Such persons finish their lives and also virtues of past births, and finally get into *yonis* of insects. Therefore, one should become a protector, and not an eater. When eyes become our friend, one becomes non-violent. Snakes and lions in this state become non-violent and worship a devotee. This is because soul meets soul, and existence of soul is in devotion, that of devotion in action and that of action in external world. Greatest religion of soul is non-violence (*AD2*, 2001, 3; *AL*, 2003, 107-114; *MRY*, 1993, 42; *YPM2*, 2001, 48; *YPM5*, 1999, 17, 58; *YT*, 1997, 250).

Request of Soul to Soul

When soul of a pious person meets soul of violent animal, then soul of animal gives up violence and animal becomes non-violent. In forest, night set in. Both Ram-Lakshman were asleep. Mother Seeta was not sleeping. There a lion was coming towards them. Seeta said, "Lion is coming. If I awaken Ram, this is sin because I am his wife. I have no right to awaken my husband because he is adorable. In case, I awaken Lakshman, he is like my son. Rishis say that awakening a person in deep sleep is a sin. Now either

I commit a sin or become food of lion, because lion may kill all. Lion is king of forests." She prayed God and said, "Lion! This I know that we are in forest, which belongs to you. But this is not your duty that guests come to your house and you make food of them; this is not lionness. Rishis guidance is to serve guests. Lion! I have met you in many earlier births. You had been studying of philosophy and Ved mantra in rishi ashrams." **I remember** that Seeta's hearty prayer in coordination with the senses and mind touched and effected heart of the lion. Lion adapted different route. This is soul power that lion became non-violent and left that place. Seeta retired to rest happily (*DP*, 1992, 109; *RT*, 2016, 107).

In *Treta* period, King Dileep went for austerity in fearful forests for 12 yrs before *P. Yajna*. During austerity period, he remained behind Nandini reading and chanting Vedic mantra. Once after completion of 12 yrs in forests, Dileep got attracted by waterfalls and in the meantime one lion attacked Nandini. On listening to Nandini sound, he prayed to lion, "I know I am in your kingdom, but I am worshipper of Nandini. A nation that worships cow becomes a pious nation automatically. I pray to leave Nandini and not to make her your food." Brahmchariji said, "**I remember** when Dileep prayed, lion got engaged in that prayer and said, 'You are religious, you are great and pious, you are non-violent king, I wander freely in your nation, there is nobody doing violence in your nation'. Lion freed Nandini, who then came to the door of Dileep." This is power of non-violence. When a person lives an austere life, his spiritual power excels so high that lion gives up violence. This is word power of a devotee that converted a soul of violent animal into a soul of non-violent animal (*AL*, 2003, 9-10; *RT*, 2016, 50-51).

Chakrani Gargi, 12-yr old, used to study Veda as disciple of Mi Sravanketu. One morning, she was singing of Veda mantras. She was singing engaged in such a sweet voice that snakes, deers and lions sitting in a line adored her feet. She was not afraid. Other violent animals came and adore her. Violent animals adore because such songs were without violence. Brahmchariji said, "When determina-tion, characteristics and importance of a person become extensive, then snakes and lions adore feet of that person.

Spiritualism is food of souls (*AL*, 2003, 118-119, 137, 142; *YT*, 1997, 304-305)."

Soul and Human

During creation of *Srishti*, God made human body as home of soul. Human body has following zones: i) intellect; ii) mind; iii) nature; iv) space; v) soul; and vi) heart. Externally, it has 9 doors (2 eyes, 2 ears, 2 nostrils, 1 mouth, 1 genital, 1 anus). Internally, it has 10 senses [5 *gyanendriyan* (5 perception senses: eyes, ears, nose, tongue, skin) and 5 *karmendriyan* (5 karma or action senses: legs, hands, tongue, urine pipe, waste pipe)], 10 pranas, mind, intellect, *chitta* and *ahamkara* (ego). It is made of atoms present in *panchmahabhoot*, Moon light and Sun rays. Human heart and brain are also made from these atoms. Then soul, which stays in heart, came in human body. Soul family includes: intellect, mind, 5 *gyanendriyan* (in subtle form), 5 *karmendriyan* (in subtle form) and 5 pranas (prana, *apan*, *vyan*, *udan*, *saman*). This was followed by activation of mind, representative of knowledge, and activation of prana, representative of perseverance. Mind rules over 10 senses, intellect rules over mind and soul rules over intellect. Because of currents of soul, knowledge and perseverance, it acts on actions that God has given. When awake, soul stays in eyes. This is because eyes can see how long soul is in body. During dream, soul stays in the field of mind, which is associated with brain and heart. Mind sends *sanskars* from heart to soul, which sees them in dream. During sleep, soul stays with prana, because, without prana, soul can not act in body and world. In the world, only soul and prana remain awake, rest can go in sleep mode. When prana does not stay with soul, then soul stays with consciousness that keeps human alive. Presence of mind results in respect-disrespect and desires. In brief, human comes in external world because of mind. Soul in womb of mother prays God to attain *moksha* by doing great actions and then come in the lap of God. But after birth, mind forgets what prayed to God, gets attracted by nature and results in *sanskars*, resulting soul to go for rebirth. After death, soul travels as subtle body and depending on actions, soul may go for rebirth or *moksha*.

In *moksha*, soul travels in *kaaran* (causal) body. Mind rules over senses, where conscience awakens, resulting in knowledge. Prana acts near and under mind. Both mind and prana are associated with nature or it can be said that this world acts under mind and prana. When 5 *T* of heart stay in brain, then prana reach there. When *brahmrandhra* activates, then *sanskars* of crores of years awaken in brain. A person, co-ordinating heart and brain, should try to meet with God. Atheist says that human body is constructed by mind and prana, but truth is that after construction, the power that centralizes mind and prana is God. Electricity is present in every part of human body. When it lights senses, that person shines in the world. Human voice is a form of fire. When it is dominant with *satogun*, then leaving mouth it circumvents Earth 284 times; when it is dominant with *rajogun*, then it circumvents Earth 384 times; and when it is dominant with *tamogun*, then it circumvents Earth 480 times. It is, therefore, said that a person should control over his/her voice and not speak impure words. Pure words or truth move upwards and reach *Dyu Lok*, but impure words or lie move downwards and reach to humans and society and cause excess rains, droughts and bloody revolutions. Therefore, we should speak sweet from heart. Mi Dadhichi told that voice is carrier of fire. This voice resting on fire becomes extensive and generates crores of waves. Eyes of human are lighted by Sun. In absence of Sun, Moon lights; in absence of Moon, stars light; and in absence of stars, word lights. Finally, in absence of word, it is soul that lights. Human word, once released, circumambulates Earth 117 times in a moment. Human breath contains 1,00,00,00,552 numbers of atoms, each of air, fire, water and space, and 2,95,52,29,49,000 numbers of atoms of soil, both in receiving and leaving of breath, which runs human life (*AD1*, 2004, 133-134, 137, 139, 150-152, 169-173, 179-180, 199, 201-203, 207, 333, 340; *AD2*, 2001, 61, 69-71; *AL*, 2003, 7).

Soul is always live and never annihilate. Human body is momentary and will end up today or tomorrow. Those, who consider soul as centre of body and are self confident, possess diety's nature. Self confident is one, who has faith in God and follows the path of

non-violence, sacrifice and devotion. Such person keeps control over *gyanendriyan* and *karmendriyan*. Those, who love body and have no faith in soul, donation, yoga, and deeds, accept body as soul; such people belong to demon group. If we desire for sex, then we lose sharpness of our brain. Therefore, a person should be firm in thoughts and be self-reliant. Becoming self-reliant and getting firmness, a person gets upward motion and becomes extensive in life. King Ravan was devoid of self-reliance and character; but Ram had character and humanity. Lord Krishna said, "Arjun! An object (body), which is made of atoms, has to finish certainly and it is useless to repent, whereas an object (soul), which is always living, will never finish and it is useless to repent." Those, who are filled with self-confidence, win in this world. Human life is like a day; childhood is like morning, youthfulness is like middle age and oldness like evening of a day. In childhood, a person with politeness reaches to heights. In youthfulness, who becomes arrogant, loses one's *maryada*. The Sun never goes in arrogance; Sun sends spring during morning, sends heat during day, and sets in the evening. Human body is in action with the presence of soul, once soul leaves body, that person dies. How long a person is not polite, so long that person cannot attain God knowledge. This is because God is polite, cool, a light and without anger and ego; these characters should be in a person. We get human body for politeness and speciality and not for arrogance and mockery. Politeness comes with pure knowledge; without knowledge, politeness does not come. We should respect others with politeness. Envy by a person finishes his/her memory and great deeds. Therefore, we should behave with others with right thinking and without envious feelings. Hatred is a big sin that destroys human intellect and stops progress. Looking at wrong doings of others makes us to do wrong. Anger destroys our strength and sex makes us ill. Therefore, a person with great heart and celibacy should do great deeds. Life is best of that person, who enjoys both respect-disrespect, friend-enemy and has ability to transform enemy as friend. Souls that live a life of struggle equipped with knowledge-science are pious. We should finish our evils and habit of finding faults of others by knowledge. A person reaches high by self

actions and thoughts, and by characters comprising generousness, compassion and non-violence. One, who wishes to make voice and life great, should give up evils and adapt the path of truth. Speaking truth gives difficulty in the beginning but a time comes when such person shines like Sun and his/her voice becomes productive. A person should be polite, spread fragrance by thoughts and behavior, and do duties without asking for rights as rights come automatically. A person, whose soul acts by keeping mind and senses in a row, succeeds in this world. If our mind is volatile and involved in passion, then none can attain *moksha*. We should keep our mind under control and become pious and well-behaved. When a person burns selfishness by knowledge-science, then that person becomes great. We get human body for knowledge-science to reach and meet God (*AD2*, 2001, 318-319, 329-331, 407-415, 417, 419, 422; *DP*, 1992, 63, 110; *YPM3*, 1993, 327-331; *YPM5*, 1999, 121; *YT*, 1997, 327).

Every person though desires for light but sacrifices life to quench the thirst for pleasure. To get into light, attempts should be in right direction. Great people are of 2 types: i) Those, who are wholly devoted in God and ultimately attain *moksha*; and ii) Those, who living among public, see God in every particle and their souls becom so progressive that what they express becomes must for nation and public or their physical body is killed. A person, who owns truth and fears God, certainly crosses over this world. Such as God is yogi, similarly human is yogi. With the arrival of soul in human body, knowledge and attempt follows. Knowledge is medium of mind and attempt medium of prana. Complete yogi is one, whose soul concentrates in knowledge and attempt and then riding on them meet God. This state of soul is termed *moksha*. Such yogic soul is so powerful that, by leaving body, soul roams in different planets and then come back in that body. On the other hand, for ordinary soul, mind divides. When mind divides prana, desires get birth. Excess desires result in passion. When passions are not satisfied, anger takes birth, thereby resulting in arrogance. This is a big family of knowledge and attempt. One can control over this family by knowledge and prudence. For this, God has given Veda. This can

be done when one has knowledge of 10 pranas and could control division by mind. A selfless and true person, who keeps environment pious by science, is lucky. Our religion is to talk truth, and do not do any evil by mind, action and words. While doing any act, if our mind is devoid of fear, doubt and shame, that act is named by religion. Word takes birth from human soul. Currents, coming from soul, reach prana, then mind, and then senses, wherefrom they take external shape. Therefore, whatever we listen is voice of soul. A person cannot express words without soul. How much heart will be pure and great, so much word will be devoted. Words from human dwell in space. Words in group becoming thought attack humans, who endure. Therefore, a person should do great deeds, so that nature comes under him/her and acts as that person wishes; such acts should not be done that make nature control over that person. Human soul, riding over mind and prana, can meet God. Such person or yogi becomes aware to different planets. How long, we are devoid of greatness in spiritual power, humanity, and passion for knowledge and *yajna*, so long we cannot be called human being. A person will have to fly high in spiritual field and act as per the orders of soul, resulting in peace of soul and delight in own life. For the growth of a person, God knowledge, and action and behavior of that person should move together. This world is *kalpvriksha* (tree of heaven); whatever we desire, we shall get. If a person, becoming devotee of God, imagines for something, God makes him available that thing. Therefore, we should not imagine for worldly pleasure but imagine becoming diety and attaining *moksha*. We should not look at evils of others but only virtues; this will make our life pious (*AD2*, 2001, 71-72, 76, 302-304, 403, 407; *YPM2*, 1991, 46, 113; *YPM3*, 1993, 212-216, 220, 241; *YPM5*, 1999, 88; *YS*, 2000, 106; *YT*, 1997, 342).

After prana, mind came in human body. Then 5 deities' came; eyes started to live as Sun, nose started to live as Earth, tongue started to live as Moon, skin started to live as air, and ears started to live as directions. This came in making of internal world. Mind using prana made external world, which appeared as senses. Then senses came into action. Next passion came and resulted in respect-

disrespect, which are base for death. This is because, as per order, if there is action, it results in ego, whereas if no action, it results in despair; birth of death. Mind is extensive. It is related to every vein of human body. Balance of mind divides pranas. As much pranas divide, so much a person gets deformed. When pranas unite, there is no deformation. In sleep, soul goes to meet God and pranas awake and escort body. Since soul rules over intellect, which rules over mind followed by mind rules over 10 senses, let us have a look as how all these organs act in human body (*AD1*, 2004, 199-201):

Brain

Human brain has 17 types including subtle brain. Behind subtle brain, there is Kranit brain, which is connected with a number of nerves that are related with every metal and planets. Some nerves from brain are related to 5 *T*, which creates entire world and *Dyu Lok*. From different currents emanating from brain, intellect is made. Intellect has different types (*budhhi*, *medha*, *ritambhra* and *pragya*) that are fed with *satogun*, *rajogun* and *tamogun*. What a person thinks, these nerves start acting accordingly in atmosphere. When thoughts from human soul reach subtle and Kranit brains, then a number of nerves awaken. Subtle brain possesses knowledge-science of Sun, Moon and planets, but it can be understood only by yogi. When soul of a yogi enters in subtle brain and *brahmrandhra*, then it travels in universe. Such yogi becomes non-violent and knows as how to dwell soul in God (*AD1*, 2004, 178-181, 204).

Intellect/ Intelligence

Intellect is guide of our life. With intellect, a person becomes efficient to work everywhere. It is of 4 types as follows: i) *Budhhi*-It is one that gives correct decision. Behind eyes, there is yellow screen; adjoining this is 5 *T* followed by mind, and then *budhhi*. Therefore, whatever comes in front of eyes, that reaches to *budhhi* and we become able to take correct decision. When a thought comes in human heart that everything is created by God, then senses do not commit evils. Those, who do not have faith in God, commit evils; ii) *Medha* - When it appears, *sanskars* of a person awaken.

It can understand a voice that dwells in space. It is named for that prudence when a person becoming prudent understands to God made science. Area of *medha* includes minerals in the womb of Earth, sea metals and living beings, and atoms in Sun rays and atmospheric atoms. *Medha* analyses that human voice through breathing leaves 5,89,05,552 atoms; iii) *Ritambhra* - It comes when a person, for becoming yogi and inquisitive, desires to go in the lap of God. In this state, *medha* becomes *ritambhra*. All 5 pranas go under *ritambhra*. Yogi controls over these 5 pranas and then soul rides on pranas and enters *mooladhar* (1 of the 6 ganglions in body). From *mooladhar*, soul goes in navel cycle followed by heart cycle, throat cycle, nasal cycle, *brahmrandhra* and finally spine at the place of *kundalini* (one of the prominent ganglions in the body). When *ritambhra* meets God, then soul becomes very extensive. Next, when from courtyard of God, soul returns back to own courtyard, then which senses went dead start working, words become pure, eyes vision become pious, nasals become of fragrance, hands become beautiful and yogi becomes devoid of any doubt. At that time, yogi, from light of soul entering senses, controls over prana and nature. When yogi controls over prana, then soul of yogi can dwell in air, water and space; and iv) *Pragya* - It comes to a person, who attains liberation. It stays in heart cycle and contains all knowledge of Veda. Field of *budhhi* and *medha* is physical science, whereas field of *ritambhra* and *pragya* is spiritual science. When these 4 intellects are there in humans, nations and societies, then both materialism and spiritualism become great and world becomes like heaven. Spiritualism breeds prudence and prudence breed politeness. Where there is politeness and prudence, there is life; whereas where is ego, there is death. A scientist, who understands *panchmahabhoot*, views *Srishti*. Such scientist views world by *budhhi*, world in action by *medha*, goes in peace in *ritambhra* and views God in *pragya*. Devotee of God, entering in *pragya*, always talks on God. Everywhere or with every breath, he/she talks on God. Wherever sits, he/she conspectus on God (*AD1*, 2004, 184-187; *MPM*, 1999, 68; *YPM3*, 1993, 127-128, 342).

Brahmrandhra

Brahmrandhra is a key to look entire universe. It is situated in upper cavity in skull and has nerve plexus. It has various types of conducting nerves that have bearings on mind. Nerves (*Ida, Pingla* and *Sushumna*), which starts from navel, passing through heart connects with subtle brain, then *brahmrandhra* and finally connects with spine at the place of *kundalini*. *Brahmrandhra* has divine light. From nerves (*Ida, Pingla* and *Sushumna*) emanate 100s of currents that have relation with external world. *Brahmrandhra* has very minute nerves (60 crores) that connect with planets. *Seemant* named nerve has relation with Sun and *Trianchyati Saryat* named nerve has relation with Jupiter. Root cause of desires that come up in human heart is *brahmrandhra*, which has a circle connecting a number of nerves. These nerves that are connected with mind have relation with different planets. When currents from mind reside in subtle body, then such body may travel different planets. When prana and mind coordinate in *Dyu Lok*, then such yogi comes in equilibrium. At this state, yogi can understand of physical (gross), subtle and causal bodies (*AD1*, 2004, 180-181, 204-207; *APY*, 2005, 47; *YWAR*, 2002, 24).

Heart

Brahmchariji said, “One heart stays in the middle of human body, where conscientiousness resides. Another heart stays in cerebellum, where soul resides.” God is so great and unique that human can never bring Him within his/her comprehension. Enthroned in the domain of heart of human, He is setting up His love and justice. Root of all 3 human bodies is heart, where present are *sanskars* of different births. Thoughts take birth in heart, then reaches in *brahmrandhra* for purification and then spoken out by tongue. Therefore, soul is related with heart. God is well-mixed in heart. All feelings of jealousy and hate originate in heart. Brain has relation with heart. Such as *Dyu Lok* is heart of God, so as is human heart, wherein waves of mind and prana are well mixed. Such as sprouts during sleep awaken in human heart, so as vocabulary is present in *Dyu Lok*, heart of God. Prana of heart is

truth and death of heart is lying. When heart of a human is pious, then an upstream and incomparable light generates in heart of that person. That upstream makes a person to meet God. Heart becomes pious when mind, by controlling areas of senses, becomes stable and then gives birth to beautiful inspirations (*AD1*, 2004, 181-182, 204; *AL*, 2003, 84; *MPM*, 1999, 68; *YPM5*, 1999, 339; *YS*, 2000, 177-178; *YWAR*, 2002, 106).

***Antahkarana* (Subconscience, Inner cause)**

Antahkarana or *chitta* is higher than intellect. It is a minute zone and dwells below *brahmrandhra*. If it sublimes then human life sublimates. It is the place, where *sanskars* of different births stay; *sanskars* stay in human body till it transforms in subtle body. After death, *sanskars* go with soul. To understand *sanskars*, one has to become yogi, who knows of *gyanendriyan* and mind, intellect, *chitta* and ego. For this, mind and prana are coordinated and made stable; this can be attained after taking several births. God is devoid of *chitta*; therefore, God does not take birth. Where there is *chitta*, there is birth; where is no *chitta*, there is *moksha*. *Chitta*, like soul, is somewhat strong. It is so minute (5,88,060th part of a cross section of hair) that it always stays with soul (3,52,83,600th part of a cross section of hair). It has relation with 5 *T*, which are related with God and nature. By sanctification and purification of *antahkarana*, heart becomes pure and we becoming humane seek knowledge-science of God. For sanctification and purification of *antahkarana*, we have to control over our voice. When we rule over voice, we speak only truth and do not speak any harsh word. We can rule over our voice by pious food, which cleanses our intellect and *chitta*, resulting in pious behaviour (*AD1*, 2004, 182-184, 344; *AD2*, 2001, 4, 361; *YPM3*, 1993, 141; *YWAR*, 2002, 156).

Mind

Mind is minutest element in the world. It is of 2 types: i) special; and ii) ordinary. Special mind is present in humans and ordinary in space. Mind divides atoms and waves. In humans, it divides family as father, mother, son etc. In nature, ordinary mind divides air and

fire. In Earth, it divides water and thereby producing plant matter. Various vibrations of mind are related to various nerves, which are related to different planets. Vibrations of mind that are in sprouted seed form are inquisitiveness of mind. Mind belongs to the world of matter or nature. Therefore, nature, with all the worlds, has relation with mind through nerves. Mixing determination and alternation yields mind. No matter is as minute as ideology of a person. Speed of mind is more than air. In a single moment, it can circumambulate a number of planets. It can adapt to worst speeds. Mind brings hatred and develops selfishness in a person. It can divide a house and nation. It is related with actions, because of which it stays with soul. It stays in a person how long there are *sanskars*, after which it departs from soul, which then stays with knowledge and perseverance. What good and evil, senses feel from nature, that soul experiences through mind, because mind meets soul and soul meets God. When soul meets God, its relationship with nature severs. Mind dwells in sea waves, Sun rays and in different planets. Soul of yogi riding over mind can roam in different planets (*AD1*, 2004, 187-188; *AD2*, 2001, 86; *DP*, 1992, 82-83; *YWAR*, 2002, 24-25, 154).

Actions of Mind

In human body, soul is shining but mind is developing an incomparable tree of nature. Mind gathers *sanskars*. If mind is stable, *sanskars* will be good. But if mind is wavering, then it may lead to horrible movements. It may be instrumental for human's death. If we keep mind engaged in noble deeds and in the contemplations of God, we are safe. But, as soon as it is free to wander about, thoughts ravage indiscriminately and thereby preparing for the doom. In dream, mind creates what it does not have in real. On awakening, mind divides world. In human body, mind divides family, where a father has different forms of love to parents, wife, son and daughter. Mind is dividing universe. It also divides human intentions. It is charioteer of senses, because it has relationship with senses. It is so variegated that when it enters in the sphere of knowledge and prudence, then it sees world dead. Whatever evils

a human does, that all is creation of mind. We should understand remnants of mind. We should not let mind separate from prana. We should not let senses to commit evils. When mind gathers excess evils, then such evils enter heart, resulting death of human body. Intellect, which is light of soul and charioteer of human body, sets mind stable. A person, who can make mind meet prana, becomes yogi. Such as none can finish mind and *chitta*, so as none can finish soul. Thus soul is cause, and mind and *chitta* that depend on soul are actions. Mi Valmiki has accepted all three (mind, *chitta*, soul) immortal. Such as electricity controls all planets, so as mind controls all senses (*AD1*, 2004, 189-190; *YWAR*, 2002, 154).

Mind has splendor in human body as well as in Earth and world. Mind divides world and creates nations, and also juices in Earth. It is called minor juice of vegetables in this world. Different vegetables and drugs dwell in space as atom, wherein is availability of mind and its currents. Because of division by mind, juices and tastes differ in trees and vegetables. Splendor of juices is by prana, but division is by mind, because mind is divider and prana is divisive. Mind divides words; where there is no mind, there is no division of words, nations, science etc. In case, mind is not in Earth, then there would not be prana and production of vegetables. Therefore, mind is named essence of elements and vegetables of nature. Sun cannot heat up mind because mind is present in Sun also. Mind, being minute element of nature, is present in all planets. All planets move by mind and prana. Speed of air is slightly less than mind. If fire and air go without prana, then fire and air actions will become zero (*AD2*, 2001, 73-76).

Prana (Life Force)

Prana is pervading every creature in this phenomenon world. God has bestowed 2 types of pranas, normal and special. Normal prana is activating phenomenon world (solar, air, water, space and different worlds). Special prana operates under soul. In human body, 5 pranas (prana, *apan*, *vyan*, *udan*, *saman*) operate under soul. Prana includes 10 pranas as follows: i) ***Prana* -** It is related with transport, which involves transportation, division, what to take and

what to give; ii) ***Vyan*** **-** It is head of upper part above throat involving brain. It is related with space and deals in science and communication division. It gives energy to all 72,72,10,202 veins in human body; iii) ***Udan*** **-** It is related with throat and digests all matter. *Chitta* sphere, where *sanskars* are present, dwells in *Udan*. *Udan* makes *chitta* meet prana; both meet soul. During death, *chitta*, prana and soul leave body, and at the same time whatever thoughts are there in mind, prana and *udan*, accordingly human body takes birth otherwise goes to other *yoni*; iv) ***Saman*** **-** It has power of division; what one has to bear, accordingly it gives. v) ***Apan*** **-** It stays below navel and has gravity, because of which it separates faeces from body. It takes a person away and makes move. When, prana and *apan* have same speed, that person dies; vi) ***Nag*** **-** It breeds desire of sex and anger. In passion, it replaces human nectar with poison; vii) ***Devdutt*** **-** It keeps beauty of a person; viii) ***Dhananjay*** **-** In case, *Nag* prana due to some reason gives up working, then *dhananjay* takes up that working; ix) ***Kuru*** **-** It makes a person *brahmvetta*; and x) ***Krikal*** **-** It makes one jittery and takes to *Dyu Lok*. Both *kuru* and *krikal* can make human body in huge or in minute form. If we know as how to make *udan* meet with *kuru* and *krikal*, then we come in minute body (*AD1*, 2004, 196-199; *MPM*, 1999, 69; *YWAR*, 2002, 152, 159).

Human and *Yajna*

In physical *yajna*, picture of the person performing *yajna* and his/her words (mantras) reach *Dyu Lok*. God has made human body as *yajnashala* with 24 *hota*, which include 10 pranas, 5 *gyanendriyan*, 5 *karmendriyan*, mind, intellect, *chitta* and ego. Fragrance of *yajna* purifies prana. *Gyanendriyan* send words in space. By mind and intellect, word reaches in subtle world, and then in *chitta*. Sphere of *chitta* contains *sanskars*. How long *sanskars* stay in *chitta*, sphere of nature stays and no person can attain *moksha*. These 24 *hota* keep *Srishti* and human body stable. Where there is desire for results, new *sanskars* will take birth. Therefore, a person using devotion, by understanding humanity and becoming devotee, should finish *sanskars* in sphere of *chitta*. For

this, a person should act selflessly. Yajna-pervading function of every part of human structure makes a person ideal and enables him/her to get rid of every disease. Conversely, if a person constantly offers impure oblation (unhealthy food), his/her body would be sick and perish (*YT*, 1997, 40-52, 65; *YWAR*, 2002, 43-44).

Why a person is intent to know?

Brahmrandhra has very fine conducting nerves, which have their bearings with various worlds (*lokas*), 5 *T* and mind. Those vibrations of mind, which are in sprouted seed form, are inquisitiveness of mind. Mind belongs to the world of nature. Therefore, nature has relation with mind through nerves. All 84 types of waves originating from mind are connected with *brahmrandhra*. Again, from each nerve, there are 72 types of waves, which have their bearings with worlds and with various suns. When these waves of mind with their vibrations begin resurrecting subtle body, at that time, yogi starts realizing vastness of this phenomenon world. Undulations of mind begin to translate themselves into expressions of intellect. Then, 21 types of *T* begin to spring from intellect. They have bearings with the worlds of this vast universe, nay with the entire cosmos. Radiations from intellect (Shvetketu, Rinika, Adhyat, Prachi, Astam etc.) are induced into cosmic world and produce beautiful, glorious waves. When prana and intellect come in contact with each other in cosmic state, then yogi gets into a state of static equilibrium and acquires complete control over consciousness. Then yogi acquires knowledge on working of physical, subtle and causal bodies. Mi Bharadwaj, while analyzing words uttered by mouth, told that words thus uttered, when pass from an individual to cosmos, give rise to 1000s of radiations. He advised to control thought waves, because these very thought waves are part of yoga. When these thoughts are dominated by *satogun*, word uttered by mouth goes round the Earth 284 times in a moment; when these thoughts are dominated by *rajogun*, word uttered by mouth goes round the Earth 384 times in a moment; and when these thoughts are dominated by *tamogun*, word uttered by mouth goes round the Earth 484 times in a moment.

Mi Bharadwaj advised not to utter impure words, because if these impure words come into contact with *chitta* of a saint, his/her intellect will get polluted. Thus impure words not only exert their impact on saints and yogis, but also humans at large. This will result in loss of confidence, thereby leading to death. Human heart has 2 functions; one is connected with *chitta* and other with mind. Thus there appears a difference between heart's vibrations and mind's vibrations. Mi Bharadwaj further told that millions of atoms, which originate from navel, pass into atmosphere from prana. Also, millions of atoms of soil, water, fire, air and space escape from nose. A yogi, through yogic powers, combines these atoms and acquiring subtle body through these atoms can acquire physical body without taking birth. This is only possible when a yogi acquires complete control over the atoms. In the same way, radiations emerge from eyes. These radiations enable us to differentiate between a wife, sister and guru. When radiations are under the influence of *tamogun*, they create evil effects. Radiations that escape from different organs are also different in numbers. From eyes emnate 24 types of radiations. A yogi, on concentration of such radiations, acquires knowledge of all worlds, which is as vast as universe. Similarly, from words related to *satogun*, some are connected with senses, followed by mind, then intellect, *chitta*, *brahmrandhra* and finally connected with ear. *Brahmrandhra* is closely connected with *Dyu Lok*. Thus ear gets in touch with *Dyu Lok*. Yogi, through yogic powers, gets in contact with these words through mind and prana and thus acquires complete knowledge of past and present, both of physical and subtle worlds. Such as nature operates through God, similarly human body operates through soul and acquires knowledge with the help of different organs. Knowledge of soul introduces humanity in this world, takes one to *moksha* and makes a nation great. A person with soul power lives a life of great deeds and cannot go without offspring (*GKU*, 2002, 18; *YWAR*, 2002, 25-29).

How rishis possess both spiritual and material knowledge?

To become rishi, one has to own both physical and spiritual

disciplines. In physical discipline, one has to put control over voice, eyes and ears. In spiritual discipline, one has to gather the waves from *gyanendriyan*, which are named clump of religion, and fill them with knowledge and prudence. Indian rishis have possessed both spiritual knowledge and scientific knowledge of matter generation after generation. A physical scientist can travel in aircraft for a limited space only; whereas a yogi, in subtle body can travel in all planets, unaffected by fire, water and air, and hence it is easy for yogi to travel to the Moon or the Sun. Such yogis really do exist even today. They live in deep caves of high mountains, perform journeys and keep quiet. But the scientist of today says that this is simply a matter of imagination. Materialism makes a person noxious. It is only when a human enters the field of conscience, when he/she tries to learn the science of self-consciousness, and then realizes what tremendous harm he/she has done for self by adapting to a non-vegetarian life. Natural food of humans is fruit from plants. To consume food of devils and violent animals is against the principle of God and it results in loss to soul. A person when kills a living being, soul leaves but pain and incomplete thoughts remain with body, resulting in violent nature of person feeding that dead body. A person eating like animal becomes animal and killing others finishes self. For character building, food should be good. Non-vegetarianism cannot result in building humanity, good behavior and unity, but results in disaster in nature and makes human life mean and useless. God has given us a deity *yoni* as human. Feeding on other living beings is sin, and our life after death fell to inferior *yonis*, living in darkness. Human life has importance when food and tongue are pure. God has given this body to protect and not to kill. A journey to the Moon or to Mars has been possible as a result of science, but it is not so subtle a science as to be affected by the eating habits of human. Eating habits of human do affect when one seeks knowledge of a more subtle science, the science of self. A person cannot hope to attain knowledge of self and then of the God unless one adheres to the principle of APD. If we wish to rule over nature then we have to control over intentions of mind. Intentions of *chitta* can be ruled by control over voice. For this, we have to speak sweet and soft.

Such voice keeps truth and comes from pious food. Never eat such things that cause doubt and shame. Also, do not feed on such food that minimizes soul power (*AD2*, 2001, 4-6, 86-87, 305-306; *PM*, 1994, 109; *YWAR*, 2002, 173-174).

How yogi acquires knowledge of other planets?

When currents of mind are fixed in heart and all feelings of intellect are concentrated, then heart functions as vehicle, wherein mind takes seat and rises up from body and roams in ethereal regions and celestial spheres. When a combination is formed of 5 pranas, soul gradually begins to leave off its earthly relations, enters *mooladhar* and rises up to reach navel centre. At this stage, soul has to face strong currents of several life winds. But yogi concentrates intellectual feelings and his soul proceeds on with the life winds and reaches navel centre. Then yogi crosses navel centre and reaches heart centre. At this stage, soul with life winds and primary elements transforms itself into a very light and subtle form and then it enters throat centre and feels that it has reached the region, where life winds are highly subtle. Then soul enters nasel centre and yogi feels that he has reached a place, where Moon is diffusing its lusture and further feels that he is walking between Sun and Moon. Then soul of yogi reaches *Triveni*, where Earth, Sun and Moon join together. On proceeding further, soul enters *brahmrandhra* and comes in contact with a strong light of ocean. When soul is at *mooladhar*, it has 6 petals; when it rises up to navel, it develops into 12; and when it comes to heart, it forms 24 petals. When it reaches *brahmrandhra*, petals become very large in number. Again, when *kundalini* awakens in *mooladhar*, then soul in a more subtle form rises up through spinal cord and, after passing through a number of other mystical centres, gets quite unsmeared and becomes capable of perceiving the God. When yogi acquires all aforesaid knowledge, he learns capacity to let his soul leave physical body at will and roam in desired planets. This knowledge lies hidden in the Vedas, the Upanishads and in the teachings of the ancient sages (*YWAR*, 2002, 4-6).

Who enjoys eternal bliss?

Existence of mind depends upon existence of actions. As long as action exists, it has to be recorded within and hence there lies necessity of mind. As soon as necessity of recording disappears, the existence of mind also remains no more. Mind is needed only for so long as soul is bound with cycle of transmigration. As soon as soul is liberated from this cycle, its relation with mind terminates and it enjoys eternal bliss. It must be understood that there is a difference between bliss and pleasure or pain. Feeling of pleasure and pain is derived from nature and is realized by mind through *gyanendriyan*. Thus pleasure and pain are products of nature and these, together with mind and other organs of the body, are all material; whereas bliss is spiritual and this being an innate quality of soul can be enjoyed by it without the aid of mind. Mind is material and it together with other material objects is related to the soul. Material objects cannot attain God. Soul alone can attain God and when it attains God, its material relations cease (*YWAR*, 2002, 19-20).

3.2 Two Phases of Human's Life

Just as lunar month consists of 2 fortnights, dark and bright; similarly, a person has to face 2 kinds of situations in life. The period, which is full of troubles and ignorance, is dark period of a person. Such person should stand firmly and face boldly all calamities, which may appear during that period. A person, who leaves off path of virtue on account of those calamities, loses all worth. If a person goes on striving and fighting against all obstacles coming in way and sticks to duty, a time comes when all problems are solved and such person attains complete success in efforts. Thus dark side comes to an end and bright side makes appearance with all lusture and glory. The world of today is living in confusion. How long there is confusion, a person cannot rise up and attain spiritual peace. One can attain spiritual peace through the path of true knowledge, which is narrated in the Vedas. With the help of true knowledge, one can uplift soul and cross over the world (*YWAR*, 2002, 141-142).

Dark and Bright Periods

In the life of a person, a dark period appears, but then that person must not leave path of virtue and must boldly face all calamities. After that, certainly a bright period will come. Brahmchariji said, "I have seen those days when kings and emperors had to face great calamities. But calamities made those kings and emperors brighter and due to calamities, they are still shining in the pages of history. Such is the case of King Ram. How great calamities fell on King Ram, but he stood firmly and faced boldly those calamities and at last conquered Ravan. He was so righteous that after conquering Lanka, he handed over the kingdom to Vibhishan. When King Ram was departing from Lanka, Vibhishan wanted to offer some presents to him. At that time, Ram consulted Lakshman and sought his advice as to whether Ram should accept presents of Vibhishan. Lakshman then said, 'O Ram! If you accept presents of Vibhishan, it will go against the bounds of morality and

righteousness. It will not befit you if you take back anything from the gift, which you have already made over.' Then according to the advice of Lakshman, Ram told, 'O Vibhishan! I have conquered Lanka and gifted it to you. Now it is your duty to rule over Lanka keeping yourself on the path of righteousness. It will go against the bound of morality if I accept anything from it.' Thus Ram did not accept anything from Vibhishan keeping himself within the bound of morality. Those, who keep themselves within the bound of morality, go on rising up and up; but those, who cross over the said bounds, are doomed to destruction (*YWAR*, 2002, 143)."

During *Treta* era, when Lord Ram was king, once it didn't rain, famine took place, and Earth disgorged poison. King became sad. Then Mi Udang gathered for 15 days of a matter for offering in a sacrifice. Using that matter, sage performed *yajna*, deities became happy and it rained. At the place of *yajna*, there lived a mongoose, who took bath in *yajna* remainder. From *yajna* remainder, bath could be only on half body, which became of gold. After this, mongoose waited for another *yajna*, so that by taking bath in *yajna* remainder, remaining half body may also become of gold. In wait, came in *Dwapar*, when Maharaja Yudhishthir performed *R. Yajna* at Indraprasth. In this *yajna*, entire national wealth was used up. Mongoose reached there and took bath in *yajna* remainder, but his remaining half body could not turn of gold. He perplexed. Then Yudhishthir asked mongoose as why he is sad? Mongoose replied, "I am sad because once Mi Udang performed a small *yajna*, which resulted rain, and in *yajna* remainder my half body could take bath and became of gold. In your vast *yajna*, I took bath in *yajna* remainder, but remaining half body could not become of gold. Why so? What speciality that *yajna* had? Listening this, Yudhishthir became sad. At this, mongoose asked Yudhishthir as why he is sad? Yudhishthir replied, "I am sad that I performed such a great *yajna* but it is useless because your half body could not turn gold. This *yajna* is like no *yajna*." At that time, Lord Krishna said that coming time is such that *yajna* will not remain even as of today. Next time is of darkness, when world will be in ignorance. Human life will be without development. At that time,

your existing half gold body will not remain same. In coming time, there will be different sects for pious actions (*KT*, 2018, 111-112; *YWAR*, 2002, 143-145).

What Lord Krishna said that came into action? Today, someone thinks self a God, someone tells self Krishna, someone tells self a soul in *moksha* and someone says not to work. All such persons live in delusion. Today a person has to reach in light or knowledge and give something to world. Intelligentsia will give something to world. Intelligent is a person, whose every part of body and all senses release ambrosia that is Veda. A person with knowledge on Veda does not live in darkness. Lord Krishna said to mongoose, "In coming time, our knowledge also will fade, and again after some years will end up. When there are both spiritual and physical sciences, that period truly sees upliftment. When both these sciences go together, then such era is great and a person in that era gets upliftment." Mongoose asked Lord Krishna, "I heard that you know *Shodash Kalayen* (16 arts/knowledge). How do you know *Shodash Kalayen*?" Lord Krishna then explained *Shodash Kalayen* that every person is made of *Shodash Kalayen*. One, who knows these *Shodash Kalayen* becomes great yogi. Lord Krishna was known to every sense very well. Today, we have to think as what is Veda education? How Veda education uplifts a person? Today a person has gone in darkness or ignorance. Such person will come in light when Veda education will be spread. Ancient sages told that a person, possessing spiritual and physical sciences, certainly will get upliftment. **I have seen a period up to *Dwapar* era of Lord Krishna,** when all philosophers and sages admitted that souls and Supreme Soul are separate, but what wrong has gone in *Kalyug*, when people say that soul-Supreme Soul is one or they do not agree. All have their routes, of which we have no concern. We have concern with Veda education that gives development to a human. **I say** that what you see real, get that; and what you see unreal, leave that. In this, we have no problem (*KT*, 2018, 112-113; *YWAR*, 2002, 145-146).

Today it is accepted that mongoose body really turned of gold. His body did not turn of gold. Mongoose said, "When I got the great

yajna remainder, then how far that reached in my body, my heart became so much pious that I cannot express. I also received *yajna* remainder of Maharaja Yudhishthir but that could not please me much." Then Lord Krishna said to mongoose, "What are you speaking? Your expression is great, but forthcoming period is going to perplex more." Mongoose asked Lord Krishna, "You know *Shodash Kalayen*. What is *Satyug*?" Lord Krishna replied, "*Satyug* is the period of Veda education. Every person remains care-free, and there is no hatred with anybody. *Satyug* is when all 4 legs of religion are present. When 1 leg of religion goes and fire is minutely violent, that period is called *Treta*. Next is *Dwapar*, when deities and demons are equal and only 2 legs of religion exist. In *Kalyug*, there exists only 1 leg of religion, sins go very high, and all actions are based on machines." Then mongoose asked, "If this period is *Kalyug*, then what should be called of your period, when Duryodhan wished to kill *Pandav*?" Lord Krishna replied, "You are true, but it is answered here that in *Dwapar*, deities and demons are considered equal. Similarly, here half of the Subject kill one-another, and remaining half do charity." Then Mongoose asked, "If you consider Duryodhan a demon, then you are never true." Lord Krishna replied, "I am not saying Duryodhan a demon, but he is considered a demon because he does not agree with me and wished to kill his brothers. One, who kills noble persons, is called demon. You think on God and do not think that Yudhishthir did nothing in this *yajna*. Now this much is there. In coming period, even this will not happen." Listening to these peace talks, mongoose went to his place. Then Yudhishthir told Lord Krishna that he did nothing in *yajna*, and mongoose left in anxiety. Lord Krishna replied, "You are true what you said, but that period belonged to him. Time of today is with us. Policy of modern time tells that do as per the time. Then a person will grow." Listening this, Yudhishthir went silent. What Lord Krishna expressed on *Kalyug* is true but it is not certain that *Kalyug* is endowed with ignorance. *Kalyug* has intelligentsia and philosophers. Every era has people of every walks. This is true that sometimes nobles go more and sometimes demons. Today it is said that sage performed *yajna*, and mongoose took bath in *yajna*

remainder and became of gold. In modern era, Mi Navletwar is named mongoose, and knowledge and Veda are named gold (*KT*, 2018, 113-114; *YWAR*, 2002, 146-147).

Thus, a person has to face 2 kinds of situations in life; one is dark and other is bright. One is outcome of sinful acts and other the outcome of virtuous acts. These are 2 phases of a person's life. It may be *Satyug*, *Treta*, *Dwapar* or *Kalyug*, 2 phases of a person's life must appear in life time, according to the deeds performed by that person (*YWAR*, 2002, 147).

3.3 Law of Karma (Deeds)

God, who is enthroned in the domain of heart of a person, is setting up His love and justice. Whatever action we perform and as our actions are, He gives us the fruits of our actions. When soul leaves this physical body and goes out into the space outside, it roams through the medium of its subtle body in *Yama* air. But in fact, God Himself had been described as *Yama*, as He assuming the role of *Yama* is Giver of fruits of our good and bad actions. According to Vedas, God is ingrained in our soul. When a person does something, impressions (*sanskars*) of deeds are ingrained on soul. Whenever a person attempts to do a bad deed, he at once gets a hint as, 'Don't do it, shun this wrong path of action.' Still one does it and its impression is as if inscribed in one's soul so that every act is ingrained within us and we have to reap the good or bad fruits of our actions without fail. There is no other go. It can however be corrected by saying that a person's soul becomes pure only after undergoing punishment given by God for doing a bad deed just in the same way as lamp gives light only till oil is not exhausted and wick is intact. It will stop giving light, when oil and wick are consumed. Our inner hearts work in the same fashion. We have to go on reaping the good or bad fruits of our actions till impressions of those actions remain in our hearts. In the begining of world, emancipated souls having knowledge of previous births are again born according to the Law of Providence and the work of world commences (*YWAR*, 2002, 106-108).

A person must reap the good or bad deeds because impressions of actions are ingrained in subtle body. One must understand that every act once performed must bear its fruit. We should therefore always do good deeds. Mi Yajnavalkya said King Janak, "Our mind is never silent. It is always active; only thing one can do is to make one's mind pure in order to make the most of one's life." He exhorted the need of fostering pure thoughts in mind, as this will lead to good actions. Mind is controlled by doing good deeds always and thus

subtle body is also purified. Thus impressions of previous births are sanctified and we are able to realize God, Who alone gives us the fruits of good or bad deeds. In that case, only we can realize God. If our minds are pure and clear, God is essentially quite near. Lord Krishna told Arjun, "It does not behave you to talk in this strain; you must fight. Your soul is endless, immortal and eternal; don't remain in dark; and you are not killing anybody." Arjun asked, "If soul is eternal, then why all this exhortation towards ignorance of this great truth?" Lord Krishna told, "One must suffer according to the situation and act as the occasion demands. You must realize your duty." A person should do as duty demands. Good circumstances will put in good stead. Even in untoward circumstances, a person must do duty faithfully and make life sublime (*YWAR*, 2002, 108-109).

Types of Karma

Mi Sandeepan told Lord Krishna that in this universe there are 5 types of motions [*prasaran* (broadcast), *gati* (movement), *dhruva* (downward), *urdhva* (upward) and *aakunchan* (extraction)]. Since the beginning of universe till date, science is viewed through these 5 motions in nature. Lord Krishna again asked as how these 5 motions are co-ordinated with the soul? Mi Sandeepan told Lord Krishna, "Universe has relationship with human body, because human body is chariot of soul, and the soul is co-ordinated with this chariot. Human eyes possess the power of *prasaran*, *gati* and *aakunchan*. Using *gati*, eyes take pictures from world. What object is seen by eyes, *mana* type consonant takes out and hold the splendour of that object [Tyagi PD, *Krishna: The Truth* (*KT*) (Shringi Rishi Ved Vigyan Pratishthan, Delhi), 2018, 33-34]."

Similarly, karma is of 5 types [*urdhva* (upward), *dhruva* (downward), *aakunchan* (extraction) *prasaran* (broadcast) and *gati* (movement)] as follows: i) *Urdhva* – What karma is, the same is accepted; ii) *Dhruva* – This karma is found in persons filled with bad habits, such as ill-intentionrd look; iii) *Aakunchan* – This karma makes intellect narrow filled with hatred and leads to destruction. Such person is filled with attachment, hatred and anger, and does

not think broadly. In this karma, a person becomes mean; iv) *prasaran* – How broad is life, so much that person lives. Such person becoming sage thinks on God and feels delighted; and v) *Gati* – What we do that is *gati*. Thus in 5 karmas, whether we become realistic or traditionalist, this we have to think over in this karma (*AD2*, 2001, 308-311).

Theory of Karma

Law of deeds has a gigantic force. Brahmchariji said, "Fruits of deeds, which were done millions of years earlier by me, are being reaped in this life that is another name of the results of previous karmas. Everybody's deeds are different and one must reap fruits likewise. It is our duty to do good deeds and enrich our life by pursueing the path of spirituality. We should follow examples of spiritual souls." Lord Brahma had a son named rishi Sarishtoo Muni Maharaj, who with his wife, Thumba, gave birth to a son named Kutri Muni. When Kutri Muni became 25 yrs old, he told parents that he wished to sit in communion with God. Parents agreed and told Kutri Muni that you are at liberty for whatever best you wish to do for elevating life. Next, Kutri Muni met a number of sages and finally reached to Shambhu Manu Maharaj, who advised Kutri Muni to go to Shringi Rishi, disciple of Brahma, who would give you requisite knowledge to elevate yourself. Shambhu Manu Maharaj further said that Shringi Rishi had not uttered a lie for the last 84 yrs and he could guarantee his integrity, veracity and truthfullness. Secondly, Shringi Rishi had realized his soul and attained God. So Kutri Muni went on straight to this soul (Shringi Rishi), who taught him occult science of yoga. Kutri Muni said, "Lord! I beg your leave. I am ready for undergoing penance. I have practized yoga to a great extent. I also want to reach the same pinnacle of glory in the great sciences as reached by early sages. I will go there." Soul (Shringi Rishi) said, "You are immature to attain that perfect stage yet." At that time, Kutri Muni went away disregarding advice of his teacher and sat in a trance in the forest named *Kadli Van*. He underwent this state of trance for 250 yrs and continued to undergo the penance even after 250 yrs. Here is that stage of

enlightenment and sages are always appointed to awaken the great one from the state of trance. Then, Brahma ordered his son, Sarishtoo Muni Maharaj, to go and arouse the boy sage from that stage. With yogic powers, Sarishtoo Muni Maharaj realized penance of Kutri Muni and gave the latter awakening after purifying his yogic state of mind (*YWAR*, 2002, 109, 112-115).

The boy sage was under an illusion that he had acquired all sciences and went on to Rishi Samketu, who asked him about his attainment after undergoing long yogic practices. He answered, "Although I was forewarned by my preceptor that I was not fit to reach the heighest pinnacle of attainment, yet I felt that I have reached the stage of my Guru Brahma and thus won all the 3 worlds (heaven, space and Earth)." In this state of vanity, he went to other sages also. Then he reached to his father, Sarishtoo Muni, who asked him about the result of his penance. Kutri Muni disregarded his father Kutri Muni and vainly said, "I have transgressed your penance even. I have conquered all the 3 worlds, and I am their lord now." Under the spell of vanity, Kutri Muni went on to several other sages even slighting them during his conversation in a fit of his vanity and finally reached Rishi Vibhandak; he spoke in the same strain to him also. At this, Rishi Vibhandak asked Kutri Muni of his teacher. Kutri Muni replied that he was disciple of Shringi Rishi. At this Rishi Vibhandak said, "Shringi is a great Brahman and a very learned soul. He is integrity incarnate and never tells a lie. Beware, don't utter anything like this before me and if you do so I am afraid you are sure to get death sentence." Hearing this, Kutri Muni insulted and kicked Rishi Vibhandak also, and went straight to the soul (Shringi Rishi). Then Shringi Rishi asked Kutri Muni about his progress in penance. Kutri Muni replied, "I am the master of all 3 worlds. I have just reached your stage of attainment. You were disallowing me to go ahead but, see I have won the 3 worlds." Shringi Rishi said, "Law of Karma is infallible. Intellect of a person is changed according to fate." Knowing vicious intentions of the boy sage, and through yoga realizing the state of his inner mind, and also knowing that his end was near, Shringi Rishi cursed him with these words, "O mean boy sage! You are most haughty,

go and embrace death." The boy sage, Kutri Muni, died at that time (*YWAR*, 2002, 115-116).

Great panic prevailed all around among sages at the death of Kutri Muni. Brahma, accompanied with sages, reached in anger the scene of death and said to Shringi Rishi, "O Boy! You have cursed and killed the son of a sage. If you consider youself so very wise, why did you not give him the right counsel, and thus bring him to the right path? You have ended his life on the contrary. You will have to suffer the consequences of your bad deeds today." Continuing, Brahma said to Shringi Rishi, "O Boy! As you have ended the life of son of a sage, consequently you will have to undergo births and rebirths in all the ages in *Satyug*, *Treta* and *Dwapar*, but at the expiry of 5500 yrs of *Kalyug*, you will be born in an unknown family and you will be deprived of the whole treasure of your knowledge. You will be quite ignorant and queer looking. But in trance you will regain your speech, when your sound rise up to the atmosphere, where it will meet with subtle bodies of great souls and while in their good company, your voice will reach the mundane Earth of the mortals. That time will be at once high and low, for you will be considered both great and small. This is your punishment that some will call you a hoax, even while others will hold you in high esteem." Shringi Rishi told that he underwent punishment given to him millions of years ago by Guru Brahma. All curses depend upon the Law of Karma or the philosophy that no human being can escape the Law of Karma. Shringi Rishi said, "My Guru punished me and did the right thing. Curser is higher soul. When he curses an ignorant, he does not raise himself high, he weakens his moral strength; but when the curse is imposed on one, who himself knows everything but commits sin even then, the latter deserves all punishment because the devil must have his due. At the time of punishment, I was clearly told by my Guru that in my future birth, I shall have no Guru or mundane surface after quitting the solar and celestial planes. If I don't get any immortal yogi Guru, how could I be blessed again and how could I make my life a success?" At this my Guru said, "You will get a blessed soul as your Guru, when you reach 50th year of your life on the

Earth." Shringi Rishi said, "I am reaping the fruits of my deeds done by me in my previous births millions and millions of years ago and I have to undergo the ordeal till the time limit is over (*YWAR*, 2002, 116-117)."

Brahmchariji said that sins committed by a person can never be washed away and must fall on him/her. Fruits of actions performed by a person must be borne by him/her, and cannot be shared by anyone else in the world. So, if a person will perform the actions necessary to acquire knowledge of self, only then that person will be able to know the true nature of the Supreme. Hence one must perform only high and noble actions so that he/she may be able to rule over nature, and he/she must not act in such a way that nature may rule over him/her. Never allow one to be subjudigated by the low instincts of nature, and always try to subdue them and attain the Supreme (*YWAR*, 2002, 18-19).

3.4 How Soul travels after Death?

What is death?

After death, soul has no relationship with any human being but only relationship with karma. Death has 2 forms, conservative and yogic. Conservatism says that death swallows world and every person stays in the mouth of death. Death comes to that person, who is away from God and says that who is mine in this world? One, who is coward, lives in the mouth of death. Coward is not dutyful and has no control over senses. In fact, death is related to soul. How long soul has endurance, so long is life. At death, first of all soul leaves body, followed by mind and prana, and then movement of senses goes. Human body has 9 doors. From which door, soul family leaves body, and depending on past actions, next body takes birth. When body is put to cremation, particles of water go in water, that of fire in fire and soil in soil. In physical science, there is death; but in spiritual science, there is no death. Body is made up of *panchmahabhoot* and after death none of 5 elements ends up. Thus, visually, after death, neither soul dies nor 5 elements end up. Then death of death is God; one, who knows God, does not die. When alone, an ordinary person feels no existence of self, whereas yogi says that he is with God. Yogi says that death is ignorance and it is nothing in this world. Neither death swallows nor world dwells in its courtyard. Rishi says that this world is threaded in light everywhere. When light is threaded, how death can come there? When human heart coordinates with the heart of God, there is no death; such person is named *brahmvetta*. Every person fears death, but *brahmvetta* has broad heart and does not fear death. This is because God heart is broad and when human heart becomes broad, such person’s heart coordinates with the heart of God, and that person becomes known to God. Heart of such person becomes pure, pious and devoid of hatred. One, who can control intentions, meets God. Soul gets life from God. No living being leaves this world. This is God cycle, which is moving and wherein death and

birth appears. Human life is name for knowledge, prudence, love to others and going in the lap of God. When human mind separates from prana, prana separates from soul, and atoms separate from senses, then a feeling of sadness appears. This separation is termed death. Conversely, when death time comes, gathering and meeting of mind, prana and atoms transforms into separation. Rishis told that after death, atoms of great persons roam for about 50 yrs at the place of death; half portraiture of that person stays at the place, where he/she died. Also, human portraiture stays with words of that person. From a drop of blood of a person, dead or alive, Mi Bharadwaj in his laboratory used to interview that person in video form. A person fixed with sex, anger, greed, attachment and ego meets death. Those, who feed on others and feed impure food, meet death. Ignorance and attachment give fear of death. To ward off fear of death, one should possess goodness, spiritual knowledge and devotion (*AD1*, 2004, 210-215, 217-221; *AD2*, 2001, 131-132; *MPM*, 1999, 112; *YPM*, 2001, 102; *YS*, 2000, 208).

How soul travels after death?

After death, soul leaving behind body is accompanied with subtle body, which is composed of 17 elements {intellect, mind, 5 *gyanendriyan*, 5 *karmendriyan* and 5 prana (prana, *apan*, *vyan*, *udan* and *saman*)} in subtle forms. Further, thoughts and feelings, which predominate mind of a person at the time of death, continue to influence soul even after death; and after death, soul enjoys company of other similar souls in subtle bodies in ether. After death, soul goes in space, where, first of all, it stays in air named *Sontati*, followed by *Kirnati*, and then *Sombham*; these 3 air types belong to *Indra* named air. Above this, space belongs to *Yama* named air comprising air types *Subhay*, *Redhi* and *Ghiranti*; soul stays there also. Passing through these 6 air types, that soul leaves behind memory of past body and family etc. After that, from *sanskars* in *Antahkarana*, next birth is decided. In *Yama* named air, soul and air churn. If soul possesses more virtuous properties, then it goes in *Sontati*. If soul possesses deity-related properties, then it stays among deities. As much such actions soul did, so much time it stays

among deities and after that comes in this world (*AD1*, 2004, 227; *YWAR*, 2002, 14-15).

Mahanandji stated that after death, soul roams in ether for 13 days. Brahmchariji told that there are examples when soul took rebirth soon after death, and also souls have continued to roam in ether for 100s yrs. One thing however is certain; a soul has to take birth after death according to deeds performed in life time. Souls of *tamogun*, after death roam for 13 days in company of other souls of same category, and then they must have to come back and take birth in this world. Souls of *satogun*, if desire, may come back to this world after 1 month of death or may enjoy company of liberated souls for even 100s and 1000s yrs in ether. Is soul physical or subtle? In fact, nature too is as subtle as soul; just as in this world a physical body is ruled by another physical body, so there in the ether a subtle body is ruled over by another subtle body (*YWAR*, 2002, 15-16).

After death, how next *yoni* is decided?

This body has 9 doors (2 eyes, 2 nostrils, 2 ears, 1 mouth, 1 genital and 1 anus). Yogi possesses 1 more door, *brahmrandhra*. Depending on *sanskars* and door of soul leaving body, next birth is decided. Also after death, depending on deeds that may be dominant in fire, soil, air etc., next birth is decided. Mother Gargi said, "After death, if soul leaves through genital and anus, next birth will be insects of human waste and urine. When soul leaves through mouth, next birth will be of poisonous insects like snake etc. When soul leaves through nostrils, next birth will be of human; left nostril is called *Chandra Swar* and right nostril is *Surya Swar*. When soul leaves through *Chandra Swar*, human will have *tamogun* properties. When soul leaves through *Surya Swar*, human will have *satogun* or a mix of *satogun* and *rajogun* properties. When soul leaves through ears, next birth will be of birds. When soul leaves through eyes, next birth will be of water animals. When soul leaves through *brahmrandhra*, next birth will be in *Satyug*; such souls stay in *moksha* in *Dyu Lok* (*AD1*, 2004, 228; *YS*, 2000, 185-186)."

Brahmchariji told that from which door soul family leaves this body after death, it stays in same type of planets. If soul leaves

through eyes, it stays in human planets; if soul leaves through mouth, it stays in *Ashvani* planets; and if soul leaves through *brahmrandhra*, it stays in *Dyu Lok*. *Brahmrandhra* has 99 types of nerves, which have different currents. Some currents have direct relationship with *Dyu Lok*, some with *Gandharva Lok* and some with *Indra Lok*. *Prapta* named nerve, when meets with *Ida*, *Pingla* and *Sushumna* and soul passes through them, then soul attains *moksha*. Soul leaving through anus becomes insect. The soul leaving through *Surya Swar* of nostrils becomes human that stays in *Dyu Lok*, whereas soul leaving through *Chandra Swar* of nostrils goes to inferior *yonis*. The soul leaving through mouth, after staying for 13 days in *Somketu* and *Indra* named airs, goes in the womb of mother at human planet. The soul that leaves through eyes, after passing through 6 air types, enters in such *yoni* that enjoys every homely pleasure, but because lack of knowledge and prudence, has no existence of self. In eyes, 1 eye is named *Surya Netra* (Sun eye) and another *Chandra Netra* (Moon eye). *Surya Netra* has 36 types of veins, of which, 1 is *Sumne* that has many branches and relation with *brahmrandhra*. Soul leaving through *Surya Netra* stays in Sun planet. *Chandra Netra* also has 36 types of veins. When soul passes through different veins, it gets to different motions. Thus after passing through atmosphere, some soul goes to *Dyu Lok*, some to Jupiter and some to Moon. Every sense has 84 branches; therefore, 84 lakh *yonis* get formed. Voice has 26 currents. When soul goes with word, then it reaches to *Dyu Lok* (*AD1*, 2004, 228-230).

Mi Shandilya told that soul after leaving this body reaches to *Yama*, which is air of 3 types (*satogun*, *rajogun* and *tamogun*). If a person leaves body in *satogun*, then soul reaches to *Satoguni Yama*; if a person leaves body in *rajogun*, then soul reaches to *Rajoguni Yama*; and if a person leaves body in *tamogun*, then soul reaches to *Tamoguni Yama*. Above of *Yama* air is deity air. One, who adapts divinity, becomes deity. In eyes, when soul leaves body through Sun eye door, reaches to Sun; whereas when soul leaves body through Moon eye door, reaches to Moon. In ears, there is Bharadwaj door in one ear and Kashyap door in another ear. If a

person leaves body through Bharadwaj, then soul receives *rajoguni* nature and reaches to prime worlds. If a person leaves body through Kashyap, then soul reaches to *Aaruni* worlds. If a person leaves body through mouth, then soul receives *rajoguni* nature and that person receives national status. The soul leaving through *Surya Swar* of nostrils becomes *satoguni* human with high status, whereas soul leaving through *Chandra Swar* of nostrils goes to inferior human with a mixture of *satogun* and *tamogun*. When soul leaves body through anus, it attains such *yonis* that continue to remain in death and birth. Soul leaving body through genitals attains hell *yonis* that live in darkness in this world. Soul leaving body through *brahmrandhra* attains heaven. As per other theory, soul after leaving this body reaches to atmosphere, which has 5 air types (excess soil, excess water, excess fire, excess air and excess space). In actions, some are fire rich, some are soil rich, some are air rich and so on. Soul after leaving body is churned and attains *yoni* based on richness of human intentions (*AD1*, 2004, 231-233).

Yama preached Nachiketa that soul, while leaves body, has 3 types ((*satogun*, *rajogun* and *tamogun*). Next, *satogun* has 102 types, *rajogun* has 103 types and *tamogun* has 152 types. What type the soul is, same type *yoni* it attains. Such as if soul has done some actions very trivial, it attains life for a moment and next moment death. In some cases, soul attains both birth and death for 36 times; and in some cases, soul attains both birth and death in 1 year. There are also such *yonis* that attain life of 100s yrs. Soul attains different *yonis* depending on actions. Such are imaginations and determinations of a person, so are *yonis*. There are such *sanskars*, which result a person in person. Such as, while leaving body, soul has ordinary *rajogun* and *tamogun*, then it attains ordinary human body; whereas a *satogun* rich soul attains great human body as deity. Also, *satogun* rich yogi soul attains rishi human body resulting as deity. Such souls, which are rich in *satogun* and fire, reach to planets Mars, Mercury etc. and finally reach Sun. After leaving human body, what types of actions and intentions are present in *antahkarana*, same types of souls stay in space. In space stay 3 types of souls: i) *satoguni* that are near *moksha*; ii) *rajoguni*

and iii) *tamoguni*. In case a soul possesses actions of a deity, such soul stays among deities till it has actions of a deity and then, as per actions present in *antahkarana*, it goes in world to bear those actions. Principle is that such are the actions and intentions, same type of birth that soul will attain. A *tamogun* rich soul, staying for 13 days among *tamoguni* souls, will take birth compulsorily. A *satogun* rich soul, if desires to come in this world after death, it comes after 1 month compulsorily. Other such souls stay for 100s yrs among *satoguni* souls. There are 4 principles: i) as soul leaves body, it gets immediately next birth; ii) as soul leaves body, it gets next birth after staying for some time in space; iii) some souls that stay between subtle and causal body are similar to deities, stay among deities and then take next birth in this world; and iv) some souls that stay near *moksha* take birth in this world, and after staying sometime in this world go back near *moksha*; such souls are above the cycle of birth and death. A soul that has entered in prana and can get to God is called soul without life. Such souls can attain both physical and subtle bodies (*AD1*, 2004, 233-237).

Yama preached Nachiketa as how to cross over death. He told that fire dwells in human eyes. When eye balls become a form of fire then eyes cross over death. Human voice has different tastes, which coordinate with water. Water is filled with different merits; it receves Sun rays and coolness of Moon. When our tongue becomes like water then we win over death of voice. Our speech with words has coordination with space. Our words becoming subject of ears make ears win over death. Skin is present in the form of air. In the form of air, it becomes form of prana and then wins over death. Similarly, nose becoming a form of Earth wins over death. Thus win over death is to understand soul (*MPM*, 1999, 52).

Pishaach (demon) *yoni* has more virtues and fewer sins to their credit. They, after staying at high positions in world, desire to reach *devyan*, but receive place below *devyan*. They dwell in Moon. In Hindu community, *shraadh* (an act of devotion) is observed for dead person. Soul is immortal and hence need no *shraadh*. After death, body disintegrates. In world, life has *shraadh* but death does not. *Shraadh* is name for faith. A faith on prudent and intelligent

persons is *shraadh*. Today, it is said that ghosts attack humans. Rishis told that there is no evidence of ghost and hence it is nothing. It is said that in untimely death, soul roams in space and that is named ghost. Brahmchariji told that without mother, none can roam in anybody's body. Ghost is that person, whose intellect acts against religion. In conclusion, there is neither ghost nor untimely death. None can die without time (*AD1*, 2004, 239-241; *YPM2*, 2001, 73).

How to win over death?

One, who understands God, becomes free from death. When, during death, *chitta*, soul and *udan* together leave human body, mother's ignorance makes her weep. A person, who knows prana and how to bring prana in different parts of body, wins over death. A person, who knows forms of prana and how prana coordinates with *apan*, *apan* with *vyan*, *vyan* with *saman*, *saman* with *nag* and *krikal*, and *nag* and *krikal* with *devdutt* and *dhananjay*, wins over death. Death is ignorance. When there is conscientiousness, one understands that body is made of atoms, and one day these atoms will separate out. Such person takes self in knowledge and then darkness goes. Where there is no darkness, there is no death. We can win over death when we are well fed by knowledge-prudence. *Yagnik* and yogic persons win over death. When one sees, breaths, listens, speaks and touches truth, then such person, possessing truth understands that God is truth, becomes full of ambrosia, goes over death and seeks *moksha*. When we think on importance of God and His delightful and scientific world, then our heart gets filled with joy. When that light fills in our body, darkness goes, because world of God is devoid of darkness. We can win over ignorance, narrowness and evils by the light of God. One has to take birth after birth to achieve this light. Therefore, our every breath should be stitched with *OM*. When we shall enter *OM* type beads in the thread of prana, then our throat getting to mind reaches to soul and then God. Therefore, using God knowledge or Veda, we can make our life radiating like Sun. Disinterested actions make a person great. In this direction, we have to do such deeds that are free from desires and passions. Therefore, in *Dwapar* era,

Lord Krishna taught Arjun of doing actions without desiring of results. Thus ignorance is death. Every person should become knowledgeable, get into light and win over death (*AD1*, 2004, 221-225; *YS*, 2000, 209-210).

Devta **(Divine Souls)**

Mi Para told that soul, on reaching in this world when tries to become pious, becomes devotee and *yagnik*, reciting God becomes inquisitive and acts, then such soul stays in *Devyan* (a place, where deities live). Soul, leaving body, goes in space and *devyan*. At *devyan* live subtle bodies with excess of air and fire. When Veda knowledge comes to zero level, deities from *devyan* reach world to spread Veda knowledge and go back to *devyan*. For example, soul of Mi Madhupan was soul of *devyan*. Soul of Mi Madhupan was born as Krishna of Vasudev-Devki. Soul of Mi Atooti was soul of *devyan*. That soul was born as Mi Dayanand. On the other hand, souls of those doing evils and absurd actions go to the womb of mother. Such souls stay in inferior *yonis* (*AD1*, 2004, 230-231, 238; *YWAR*, 2002, 97).

Souls of subtle bodies that dwell in space are named divine souls. Those performing *yajna* and become Brahma in *yajna* fall in divine souls group. Divine souls possess subtle body but souls in *moksha* are devoid of *chitta*, intellect and areas of senses. Brahmchariji said, "O Human! Try to leave body through nasal after death, when soul is equipped with more of *satogun* and partly *rajogun*. The soul that leaves body through *brahmrandhra* reaches to the society of deities." In *Dyu Lok* live *Jeevan Mukt* (near liberation) souls. Among them, there are divine souls that are dominated with fire elements and are above attachment. Yogis become capable of establishing contact with divine souls. Wave currents of yogi's thoughts from mind, vocal faculty, intellect and subconscience are rendered sublime and pure; 3 bodies are also charged with those currents. Mind alone has 136 currents; intellect has 184, and 84 currents flow between physical body and subconscience. There are 36 currents belonging to physical body and 72 to subtle body. Similarly, divine lights belonging to vision are

said to have been constituted of 372 radiations of currents, and 384 are said to be currents belonging to audio facility. All these currents are related both to mind and prana. When mind and prana are harmonized, these currents are also synchronized. At this stage, the being is transformed into a sort of causal light, which attains Godhood, and called *moksha*. Yogi prepares a qualitative type of *somrasa*, which is derived out of 10 pranas and then mixed up with mind currents. When *somrasa* is offered as oblation alongwith sense objects, then that great person, revelling into divine worlds, transcends to the Godhood. The person, who knows all these currents, becomes the seer of entire panorama that is taking place in 3 bodies and in various suns and worlds of this cosmos. Such as an exponent of physical sciences, having developed material instruments, becomes capable of visiting various worlds, similarly sublimated body of yogi renders him capable of transcending into various worlds of this entire cosmos. For divine souls, there is left no world, where they cannot go. In solar sphere, *yajna* and yoga are performed with thoughts. In Mars, living beings, their yoga practice, their science and national order are considered to be akin to those as existing on Earth. In lunar sphere also, there is a pattern of yoga. Except divine souls, *panchmahabhoot* are also *devta*. Besides Sun and Moon, among *panchmahabhoot*, fire gives us light, and water raises and Earth grows vegetables. We should worship these *devta* also (*YPM2*, 2001, 74-76, 80; *YS*, 2000, 184; *YWAR*, 2002, 31-34).

3.5 *Moksha* (Liberation from Rebirth)

When soul in body does great deeds, then soul gathering light and undergoing results of good or bad deeds finishes *sanskars* and then gets supreme delight. At that time, soul departing from physical objects reaches in the lap of God and then transforms in the form of seeking supreme delight. This transformation can not be viewed by physical eyes. When soul understanding God becomes known to *Srishti*, then soul meets God. Without *moksha*, soul stays in the courtyard of nature or in the world of *sanskars*. *Moksha* is attained when mind and prana are aligned or synchronized. In this state, soul only mobilizes mind by its mere contact. It only divides prana. This only is responsible for the functions of body, which is constituted of nature. As soon as soul comes in contact with nature, divine lights of 3 types of bodies are swiched on. Their generation is considered to be from heart and in heart only the contact with soul is established. About 1552 currents emanate from heart. Each of these currents gives rise to 72 sub currents; these currents pertain to divine bodies. Soul dwells in nature because of *sanskars*. Thus how long soul dwells in the courtyard of mind and nature, till then *sanskars* will remain with soul. When the soul in body does great actions then enduring those actions soul becoming *Brahm* (super soul) reaches in the lap of God, where soul attains the highest delight or *moksha*. Bringing mind and prana in a row is *moksha*. Pleasure of this world is momentry, but delight of *moksha* is very great, vast and extensive. To attain *moksha*, soul has to dwell and travel through following worlds in a given order: i) nature, 136; physical body, 40; subtle body, 60; and causal body, 36 worlds. Period for creation and destruction of 1 *Srishti* is as follows: *Satyug*, 17,28,000; *Treta*, 12,96,000; *Dwapar*, 8,64,000; and *Kalyug*, 4,32,000 yrs. Totaling this entire period comes to 43,20,000 yrs, which is called 1 *chaturyugi*. Next, 2000 *chaturyugi* = 1 *Brahm* day + 1 *Brahm* night = 1 *ahoratra*, and 360 *ahoratra* = 1 *Brahm* yr. Next, 100 *Brahm* yr = 1 *mahakalp*, which is equal to 360 × 100 = 36000

Srishti. Soul becoming *Brahm* attains *moksha* and lives in *moksha* for 100 *Brahm* yrs. When soul attains *moksha*, then mind departs from soul, which then goes with knowledge and perseverance. During *moksha*, after enjoying excessive delight, soul gets aversion and desires to go in body form, and then God blesses and gives birth again. Therefore, God is friend of soul (*AD1*, 2004, 107-110, 113, 237-238; *YWAR*, 2002, 35-36).

Yajna is First Step for _Moksha_

Mi Shikamketu told Mi Yajnavalkya, "Among all actions of the world, *yajna* is best and it is the first step towards *moksha*." He showed an apparatus, kept in his *yajnashala*, used to show as how *yajna* fire carrying words spoken in *yajna* to *Dyu Lok*. Alongwith words, pictures of *yajna* participants in minute forms by sitting on *yajna* fire waves reach to *Dyu Lok*. Next, he showed apparatuses kept in his *yajnashala* that picturise 25th, 50th and even 100th grandfather. He told that this entire world is based on prana, which both endures and feeds. Sun feeds on different earths, jupiter feeds on different suns, aaruni feeds on different jupiters, dhruv feeds on different aarunis, pushp feeds on different dhruvs, swati feeds on different pushps, achang sphere feeds on different swatis, brenketu feeds on different achangs, swetu feeds on different brenketus, bhom-kritika sphere feeds on different swetus, indra feeds on different bhom-kritika spheres and gandharva feeds on different indras. Therefore, this world reconciling in one-another appears in solar sphere. When about 1,96,29,49,561 solar spheres come in a line, it becomes an Aakash Ganga, which is a form of *yajnashala*. Thus this universe of God is infinite and a form of *yajnashala*. God is master of this *yajnashala*. *Yajnic* can win over death. One, who co-ordinates spiritual and physical *yajnas*, that person crosses over death. *Yajna* makes a person meet God. Lord Krishna told Rukmini, "What *yajna* I am doing, I wish to meet God. *Yajnashala* gives me a feeling of sacrifice." Alongwith physical *yajna*, we should do spiritual *yajna* that makes a soul meet God. When we finish sex, anger, greed, attachment and ego type oblation in knowledge type fire, then it is called spiritual *yajna*. When a person looks into his/

her errors and sins, then that person seeks happiness. A soul, becoming pure, pious and devoid of ills, goes in the lap of God (*MPM*, 1999, 6-9, 52; *YPM3*, 1993, 59-66).

Brahmchariji said, "O Human! *Yajna* is your auspicious deed. How long you are not of character, vigour and devotion, and you do not achieve rectitude, till then you are unfit to sit for *yajna* near *yajnashala*. You are unfit for *yajna*, in case you have given up all religion and deeds for the taste of your tongue; when you feed on other living beings. If you reach near *yajnashala* as sinner, then *yajna* fire will finish you such as fire burns fuel. You have to adapt non-violence, rectitude, valour and celibacy to reach in the lap of God. You will be called a human to sit in *yajna*, when you are high in spiritual power, humanity, knowledge and character. How God inspires, you move on that path. You do not feed on other living beings, but protect them and they will protect you. You recite God. When you will become polite and pious, your evils will finish in fire of knowledge, you will be free from birth, and cross over this world (*YPM3*, 1993, 70-84)".

Yoga for *Moksha*

To rule over every sense is yoga. When we rule over every sense, we get everything and our life becomes invaluable. Mahanandji said, 'My Guruji made me rule over senses and placed me to such a state that today I view this world by my subtle body. One, who views sex, anger, greed, attachment and ego as death, observes celibacy. How long your sex desire is high, you can never become righteous. So long orator is not righteous, till then this world cannot become righteous.' Such as God is yogi, so as a person is yogi. Soul in human body using knowledge divides mind and using attempt divides prana in its 10 forms. How long mind does not concentrate by giving up its division act, so long there is no *moksha*. Mind concentrates by prudence. This area does not belong to ordinary people, who are involved in respect-disrespect. But this belongs to great people, who are of 2 types: i) Those whole heartedly devoted in God and see in every particle of God; and ii) Those, living among public, devoted in God. Devotion in God while among

public is very difficult, because here a person fears of getting down. Complete yogi is one, whose soul integrating knowledge and attempt and then riding on them meets God; this is called *moksha*. In case, we wish to seek *moksha* by inner feelings, then we have to unite mind and prana (*AD1*, 2004, 242-243, 343; *YPM2*, 2001, 87, 91, 95, 97).

Types of Yoga

There are 5 types of yoga: i) ***Physical Yoga*** – This yoga cures physical and mental diseases. Mind is the cause of all ills. It makes the body ill by gathering different unhealthy sufferings from different places. We should avoid company of such persons, who always keep mind fearful; ii) ***Voice-Chitta Yoga*** – If mind is free from fear and deseases, then it does not affect from mind of others. Therefore, for diseases-free body, we should remain free from worries. Hence, we should keep mind free from worries to be free from diseases; iii) ***Drug Yoga*** – We should take such drugs that gives pleasure in our life. When mind and prana act appropriately, then our body remains disease-free; whereas when mind and prana do not act in pure form on any part of human body, then that part finishes. Therefore, mental thinking should be high. Before setting mind and prana in a row, our mind should be in yoga; ***Science Yoga*** – Physical science measures mind and intellect. It understands beauty of fire for joining atoms. Understanding fire, it tries further to know fire currents. This is science yoga; and v) ***Spiritual Yoga*** – In this yoga, different drugs are heated and then consumed, resulting in purification of mind and intellect. *Brahmvetta* is one, who moves with God. This movement brings mind and prana in a row to understand beauty of soul. This should be followed by *Pranayama*. This results in physical, spiritual and intellectual progress. Nature of soul is to go high, which results in reaching *Dyu Lok* (*AD1*, 2004, 316-318; *AD2*, 2001, 14).

When a yogi studies external and internal worlds alongwith fire, then he/she worships *Garhapatya* fire (1 of the 5 forms of *Agni's* ritual fire). After worship of *Garhapatya* fire, yogi tries to unite external and internal worlds. From external world, yogi goes in internal world or world of mind and prana. In soul,

yogi looks entire world. Such yogi has no enemy in this world (*AD1*, 2004, 319-320).

How to become a great person or Yogi?

Great personis one, whodoesnot look demerits, but looks merits. To become yogi, thoughts must be true; search own errors, and do not look errors of others. When a person becomes able to search self errors, then that person enters in notion, meditation and *Samadhi*. Yogi is one, who is neutral and concentrated in self. There are following several essentials to become yogi (*AD1*, 2004, 249, 251):

Devotion

Devotion is essential for the growth of a person, family and society. When the power of soul, devotion and nation set in a row, both society and nation become heaven. Without devotion, human society and world is zero. The Sun heats up Earth by devotion. Mother gives birth to beautiful baby by devotion. Mi Bharadwaj told that if a person wishes to be happy and progressive, then he/she should research on senses, and entering yoga devote in yogic practice by keeping mind under control. For this, one should remember God with every breath. Remembering God conscientiousness awakens human conscientiousness; this is named yoga. In yoga definition, deity of yoga is *OM*. Soul becomes progressive when a person becomes neutral from this world and adapts Vedic tradition. When a person becomes soul-oriented, then soul becomes pure and that person gets success in yogic practice. Such yogi can visit solar system, where Lord Vishnu type souls reside (*AD1*, 2004, 245-248).

When yogi enters in devotion, then he/she moves with mind and soul stays with prana. Such as grain after heating in fire becomes unfit to grow, so as yogi by devotion awakens *sanskars* in *chitta* and then looks through divine light. Divine light comes when mind getting knowledge stops division, thereby resulting in no *sanskars*. After this, mind dwells in the light of God, meets God and then that person attains *moksha*. Bringing mind and prana in a row and becoming benevolent by giving up worldly acts is devotion. Impure food breeds

indecency, arrogance and desperation in devotion. Devotee should behave normal in respect-disrespect, and stay polite such as a flower spreads fragrance in garden. While entering in devotion, first of all put control on sex, anger, greed, attachment and ego, followed by acceptance of results, both good and bad. Devotee must enter all senses in *OM* form thread (*AD1*, 2004, 255-257).

Purity of Food and Behaviour

Yogi is not found in high rise buildings but in uncommon places and in caves. To become subtle body soul, a person will have to be inquisitive, purify food and behavior, and remove pollution of knowledge. Pious food and behavior take a person in spiritualism. It is impossible for a non-vegetarian to become yogi. Such as is food, so as is mind of a yogi. Therefore, we should make food pious. Pious food makes pious mind and intellect, and makes *chitta* activity great. When we finish demerits of food and mind, then mind and intellect coordinate. Such as yoga is subtle, so as food for yogi is diminutive and profession of yogi is also small. Food for soul comes through prana, ears and eyes. When our heart and mind are pious, then we receive pure atoms from atmosphere through mild fragrence. Desires degrade a person. Yogic principles are constituted by humanity; because yogi knows as how to make mind a devotee and how to bring intentions in devotion. Devotee can control over senses. One, whose prana mixing with celibacy moves upwards, then his her mind and prana unites. A person living with this union does not feel disturbed in this world. A person, who is living for taste of tongue and for gathering wealth, gets disturbed. Such persons can never become yogi. Yogi gives up solid food and consumes only food particles present in air and fire. With determination, yogi coordinates mind and intellect and extracts nutritive elements of fruits and then feels satisfied (*AD1*, 2004, 249-253, 321; *YT*, 1997, 33).

Win over Sleep

Yogi has to win over sleep. Sleepy body is built of nature's immovable matter. Immovableness comes first of all in nature and then in soul. Nature is *sat* and soul is *sat-chit*. We can win over sleep,

when we understand of immovableness. When soul understands form of immovableness, then it understands conscientiousness. At this state, sleep never affects (*AD1*, 2004, 252).

Motions of Yogi

Yogi has different motions including *Jeevan Mukt* yogi. Such yogi can get birth without going in the womb of mother. He/she has control over atomic theory and moves in that form. Yoga has 36 types of motions, which are forms of soul. For soul, yoga is to understand 3 forms of bodies (gross, subtle and *kaaran*). In subtle body, when *satogun* is dominant, soul flies high with deities and *Jeevan Mukt* souls. Souls with *rajogun* and *tamogun* roam in cycle of life and birth (*AD1*, 2004, 322-324).

God Recital awakens Soul

Yoga has different splendours. Mi Patanjali presented only splendour in the form of confining intentions. This confinement will come by control over senses, which is possible by recital of God. Soul awakens when a person becomes neutral from this world. When a person orients towards soul, then soul becomes pure. When we dedicate before God, then yogic waves grow in us, we look God in every particle, and then God takes us in His lap (*AD1*, 2004, 248, 253).

Who is yogi?

Yogi is omniscient and his soul is clean. His *Ida*, *Pingla* and *Sushumna* nerves become so minute and pious that what language he desires that language comes near him. He knows of past, present and future. Such as universe is world of Earth etc., similarly *Dyu Lok* is world of divine souls. Yogi has relation with divine souls. Yogi with divine eyes can receive letters near him even during night. When yogi understands his mind, he learns 8 directions and *Shodash Kalayen*, and thus knows of the world. The foods we eat get converted in body as juice of *satogun*, *rajogun* and *tamogun*. We can covert *rajogun* and *tamogun* in *satogun* by *Pranayama*. *OM* is when voiced, then *OM* voice alongwith mind and prana moves upwards. When mind, prana and soul come in a row of *OM*, then

yogi feels delighted. Yogi, who performs spiritual *yajna*, enjoys this delight and feels presence of God. Such yogi becoming prudent gets away from respect-disrespect. By entering in prudence, we can make self, nation and rishis pious. There should be prudence between devotee and God, husband-wife, parents-son and king-the Subject. Prudence comes by faith in God and obeying duty. When a person discusses soul, prudence comes. A yogi, who lives in spiritualism, rises above society and nation. A person should recite God and set peace and justice in heart (*AD1*, 2004, 324-326, 328, 330, 336-338; *AD2*, 2001, 322-327).

Main objective of a person in this world is to look and act not downwards or physical world but upwards or spiritual world. Our rishis have formed *Ashtang* or 8 principals to move upwards as follows:

1. *Yama* (ethical restraint)

Non-violence

Violence makes a person corrupt/weak but non-violence makes strong. Bitterness has violence and destroys good deeds of a person. Non-violence comes when a person purifies his/her mind, words and actions, which results in purification of heart. To control mind, adapt non-violence. When asked that carnivorous animals eat up humans but touch your feet, Brahmchariji replied, "When a person involves so much in God, then his/her all senses become free; voice becomes fire, nasal becomes prana, ears become directions, eyes become Sun and mind becomes Moon. When every sense enters in own deity, then that person becomes non-violent." If some carnivorous animal comes in contact of non-violent person, then that animal becoming non-violent takes shelter in the feet of that person. When with voice environment becomes pious, waves from that environment touch carnivorous animals and they become non-voilent. When by yoga, a person controls over 9 doors of human, then even snakes touch feet of such person. When thoughts of a person are soiled with APD, then atoms in heart of that person becomes free from violent feelings. Such atoms touch heart of violent living beings and then their soul,

resulting in finishing their violent feelings. Thus violent living beings, coming in contact of non-violent persons, become non-voilent. Lion etc. non-vegetarian animals belong to *Bhog Yoni* (living beings, who experiences only pleasure or pain) and not *Karma Yoni* (humans' *yoni*, whose good and bad actions decide their future). Because of *Bhog Yoni*, non-vegetarian animals kill and make other animals their food and does not come under sinful act. As per God justice, this is their food. As per APD theory, if we can not protect anybody, none in the world will protect us (*AD1*, 2004, 258-266).

Truth

Truth is God. It is selfless and never finishes. A person should not hesitate to accept and express the truth (*AD1*, 2004, 266).

Asteya (*non-stealing*)

Asteya means that we should remain same in mind, word and action. Even in dream, we should not think impure (*AD1*, 2004, 267).

Celibacy

One, who meditates on God, is in celibacy. A life with pleasure and luxury is unstable and useless, whereas devotee lives for 100s of years. Rishis tell that life of a person involved with woman is death. Celibacy means a person recites God with every breath. It produces vigour and vitality, and makes a person to dwell in God. Protecting celibacy keeps memory up. High memory gives pious *antahkarana*, followed by pious intellect, pious mind and then pious voice (*AD1*, 2004, 267-268; *AD2*, 2001, 405).

Aparigrah (non-possessiveness)

When a person runs for gathering wealth, then that person will finish today or tomorrow. First of all, greed must be controlled. Greed breeds sex, anger, greed, attachment and ego besides respect and disrespect, which rishis give up by pure and less food. Excessive greed swallows merits of a person. A wealthy person should act as per the orders of God (*AD1*, 2004, 268-269).

2. *Niyam* (rule)

Cleanliness

To enter yoga, food should be pure. Purification of mind is based on purity of food. Prana depends on water and greed of mind depends on food. Therefore, we should purify our food, resulting in composition of mind and prana, which is termed yoga. How much impure food we use, so much we enter in nature and different *yonis*. How much demerits of food removed, so much we become able in soul searching. We should determine to worship God, remain in celibacy, speak truth, eat pure food, serve parents and saints, help living beings and have faith in nation. If labour and determination in mind, word and action are from heart, then such person reaches to heights. We should see in others only merits, which gives purity. If a person is filled only with demerits, live apart from demirts of such person. Without looking into ills of others, one should think broad. Looking into difficulties of self, one should understand difficulties of others. One, who causes losses for others, bears losses for self and gets finished. One, who finds faults with others, gets self indulged in faults. A person, by giving up favouratism, evils and demirits and by finshing envy and illusion, should adapt good deeds and move on the path of progress. One should do pious deeds based on truth. Voice should be filled with sweetness and truth in all mind, word and action. Therefore, what we express should be from heart, which is related to God. Word acts like electricity and hearts that it touches become pious. We should be knowledgeable to enjoy delight. We should put control on senses and understand heart (*AD1*, 2004, 269-274).

Contentment

One, who gives up passion, controls over sex and anger. Such as a tree shakes in wind but remains stable, so as great persons do not get disturbed by air type thoughts; if disturbed, life finishes. If somebody expresses bitter words, one should bear and contemplate. In life, despair only those, who lack self-confidence. One, who gives up great thinking in difficulties, is biggest sinner. What one has done, one has to bear; therefore, in difficulties, one should stand with

deep patience. When a person gets cover of difficulties and ignorance, then that person should not give up peace in any form, and staying firm on duty should cross over this world peacefully. Time comes when such person wins over those difficulties and makes life great. When a person gets spiritual peace, then that person becomes great. Knowledge or Veda provides such peace and such person in this state dwells in the lap of God. For peace, a person should try to eat pure, behave fairly and avoid sins. Those, who commit sins to gather wealth, enjoy pleasure in this *yoni*, but in future such souls enter such *yonis*, which have to live in darkness; such people finish up their good *sanskars* of past life. For contentment and delight, what one earns that should be divided in 4 parts: i) parents; ii) gurus; iii) payment of loans; and iv) family (*AD1*, 2004, 274-278).

Practice of Devotion

Devotion means control over senses, and food and behaviour are fine. Food should be out of violence. When a person kills somebody, soul and prana leave of that body but violence remains in every part of flesh and blood. On eating food filled with violence, violent minute atoms destroy nature of that person. Therefore, a person going for devotion should follow path of APD so much that violent living beings become normal for devotee. A person willing to become yogi should bring his/her mind and prana in unison. For this, after purifying mind with food, unite mind with prana, resulting control over movement of mind. Our objective of coming in this world is to make life progressive, sacrificing and in devotion, resulting integration of mind and prana. Therefore, we should become devotee (*AD1*, 2004, 278-280).

Alongwith devotion, a person should enter in *yagnik* acts, because *yajna* is human's duty, and it purifies society, humanity and atmosphere. In physical *yajna*, atom moves, finishes impure atoms and thus purifies atmosphere. In spiritual *yajna*, which is also called *Panchik Yajna*, a person takes intentions upwards and 5 *gyanendriyan* takes place of 5 *karmendriyan*. In *Panchik Yajna*, soul is purified and heart is brought in peace by control over

sex, anger, greed, attachment and ego, which is control of senses under prana fire. Our every sense should be *yagnik*. One, who speaks impure, God snatches voice of such person in next birth. Our words should be pure and full of importance and thought. Our nasal should smell *yajna*, skin should accept touch of love and knowledge, and tongue should get food giving pure environment and speak pure words. Thus when every sense acts in pure form, a person, becoming *yagnik*, reaches upto *Dyu Lok*. If we wish to become great, then we should not kill our soul. Soul is killed, when there is no control over senses, and one is involved in respect-disrespect. Therefore, one should control senses, desires and respect-disrespect. Also, one should hate sex, anger, greed, attachment and ego. In human body, yoga is coordination of mind and prana (*AD1*, 2004, 280-285).

Self-Study

People, who only expressed and could not understand knowledge-science, attain only taste of tongue. To understand nature in better way, we should go in the womb of God. When a person understands knowledge-science, then he/she does not have any desire in this world and crosses over this world. One can understand spiritual science only when one becomes yogi and devotee. Using intellect, we can count particles of nature, but cannot decide on conscientiousness of God. Without understanding God and without looking God in every particle, we cannot make our soul conscientious. To become inward looking, we have to understand spiritualism. Those, who doubt existence of God, lack spiritual force. Only devotee can understand God (*AD1*, 2004, 286-289).

God Dedication

This is principle that sins never calm and to bear only. If a person is suffering from cold and goes near fire, then he/she will attain heat and cold will disappear. Similarly, when a yogi reaches near God, then that yogi entering and adapting virtues of God starts moving on the path of God. A person, who takes somebody in shelter, does not act against that person. One, who

understands spiritual science, understands everything. To adapt the path of yoga, one has to develop faith in God. How long we do not have faith in our soul, so long we cannot dwell in yoga and conscientiousness of God. Best yoga is to adapt the path of God. Yogi looks God in every particle and such person does not commit any sin. Centre of delight of all our intellect is the God only. Recital of God generates waves of delight in our hearts. God is such a vast source of delight that when we recite Him, our senses go quiet and our heart and soul appear mixed with God. A person, by giving up respect-disrespect and enmity, should recite on God (*AD1*, 2004, 289-292).

3. *Aasan* (a seat)

For devotion, there should be a pious *aasan*. Normally, river bank is preferred for devotion, because water has light, which stays as a form of God and also has relation with human mind. Brahma and rishis insisted to pray God in *Brahmmoohurt* (the time about 3 hrs before Sun rise), which is free from *rajogun* and *tamogun*, and air blowing during this time makes our heart pious. In *Brahmmoohurt*, we, by keeping our celibacy upwards, can make our heart pious (*AD1*, 2004, 292-293).

4. *Pranayama* (a process of breath)

Pranayama is a process of restraining breath, which is performed by inhaling from one nostril, stopping breath by closing both nostrils and finally releasing breath from other nostril. Every person should do *Pranayama* and that person should always be ready to make prana move upwards. First of all do *Rechak*, followed by *Kumbhak* and then *Poorak*. Becoming yogi, we should do *Pranayama*. Prana is very powerful. Therefore, prana healing art is prevalent since older times. Rishis told that prana healing art is best among all. When prana and mind come in unison, then a person becomes stable. Rishis do this by concentrating mind and then enter mind in prana. Yogi, by concentrating prana, walks on water as one moves on Earth. Mahaveer Hanuman crossed sea by this way (*AD1*, 2004, 293, 299-300; *RT*, 2016, 34).

5. *Pratyahaar* (control on senses)

Human brain and heart get concentrated, when a person narrows down desires and pleasure. Human heart becomes vast when one becomes generous, knowledgeable and thoughtful. When we become stable, that is called peace. Devotion goes with pious food. Food awakens human memory and makes mind shining. Centre of memory is mind, because fire cannot burn heart and mind. Food also makes brain beautiful and free. Sin generates, when gathering wealth, we feel fear, doubt and shame. When a person consumes food gathered by fear, such food makes heart of that person fearful. That is how rishis by staying in caves of hills and consuming pious food become philosopher (*AD1*, 2004, 300-302).

6. *Dhaarna* (retention)

For yoga, first of all, *Pranayama* is essential. Yogi, by understanding all physical actions, becomes known to all forms of bodies. Using *Dhaarna*, *Dhyana* (meditation) and *Samadhi*, yogis make their mind so still that *tanmatras* merge in mind, mind in intellect and intellect in *chitta*. Making a group of them, soul rides on them and takes round. Similarly, a soul of yogi goes to meet soul of another yogi; but this does not happen with ordinary souls (*AD1*, 2004, 293, 303).

Yogi's travel to God: Mi Lomash Experience

Mi Lomash knew that today human is going to circumambulate Moon. Scientist of today says that none was known to this science before now. Mi Lomash told that Narayantak, son of King Ravan in *Treta*, and Ghatotkach, son of Bheem in *Dwapar*, made planes to reach Moon. Mi Udangani circumambulated Moon. Mi Lomash understood the motion of mind, fixed it in *antahkarana* and then made a plane of *antahkarana*. Concentrating *sanskars*, he set mind in the plane of *antahkarana*. Getting up from human body, that plane can travel in atmosphere and solar systems. Next, Mi Lomash told as how yogi travels to God. When all 5 pranas unite, soul of a yogi rises from *mooladhar* and reaches in navel centre, where soul realises that it is moving with the speed of air. Air with

moisture, above navel centre, blows with high speed. Next comes heart cycle, where velocity of air goes down and air becomes dominant with fire elements. Then soul with pranas and *tanmatras* becomes light and subtle. Next, soul reaches in throat cycle and experiences that air velocity has gone drastic down. Then soul reaches in nasal cycle and feels that Moon is sending light there. Then soul reaches a place, where it feels that Earth, Moon and Sun are going to unite. Next, soul reaches in *brahmrandhra* and there it experiences a great light and becomes aware of great *Srishti* of God. Here, *brahmrandhra* stays with mind and it gets knowledge of planets and souls. Then soul stays in *mooladhar* and becomes subtle. Finally, soul reaches in spine, where are present spheres of nature, mind and God. After this, soul in subtle form sees God. When yogi becomes so much aware, then yogi, leaving behind physical body, can travel different planets. When soul dwells in God, it gets delighted (*AD1*, 2004, 304-307; *YPM2*, 2001, 59-62).

Today human is circumambulating Moon, making different aeroplanes, but world is devoid of peace. This is our pride that our culture is giving peace to all. But it is unfortunate that our souls have become so weak that we are afraid in accepting our culture and this fear is because of our souls. Today, our culture has gone drastic down and we are not trying to accept it. But in ancient times, our culture spread worldover. Today, nations do not know as wherefrom this treasure of culture and science came? This treasure came from the Vedas, Upnishad and teachings of rishis. This cannot be understood by physical science. Such yogic subject can be understood by visiting different planets without planes using spiritual science. For peace, a person should attempt clean food, clean behavior and avoid different sins. Therefore, a person should become great and pious, rise high, and accept own culture and pride own soil. This soil needs those souls, who guide to move on Vedic route and not selfish route (*YPM2*, 2001, 59-66).

7. *Dhyana* (meditation)

Coordination of prana in mind is named *dhyana* and finally *moksha*. Rishis told that prana is most powerful followed by mind.

As much light soul receives, so much a person goes in *Samadhi* and that yogi becomes neutral from respect-disrespect and illusion. On the other hand, division of mind and prana results in making of *chitta* in sphere of soul. This world is the result of division of mind and prana. With division of mind and prana, prana gets divided in its 10 forms. Our objective to come in this world is to concentrate *sanskars* by *Dhaarna, Dhyana* and *Samadhi* and finish the limits of *chitta*. Coordination of prana in mind gives delight and a person can become free from sleep, because such coordination finishes currents of nature. Coordination of prana in mind is possible by celibacy and fasting. There is everywhere light in the field of soul-God, but entering in nature, we cannot meet God (*AD1*, 2004, 309-313).

8. *Samadhi* (mind concentration)

Samadhi is to attune in the meditation of God. In this state, rishis control over inner intentions. One, who coordinates heart and brain, gives up hatred, sex, ego and disrespect. After this, such person feels capacious both in heart and brain; *vyan* named prana behaves as great scientist and yogi enters in *Samadhi*. In *Samadhi*, yogi becomes immovable, forgets this world and looks God in extensive form. In this state, yogi looks the conscientious of God in universe, becomes devoid of evils and virtues, and soul of that yogi has relationship with prana only. When *ritambhra* meets God, soul becomes capacious. Yogi of such soul rules over nature, and keeps prana under him/her. Soul of such yogi can dwell in water and air. Such soul riding over prana can dwell in space and can view directly the spiritual world of God (*AD1*, 2004, 313-315).

We must find out our defects and weaknesses and must not look to the defects and weaknesses of others. When we shall find out and know all our defects and weaknesses, only then we shall be able to achieve *Dhaarna*, *Dhyana* and *Samadhi*. Therefore, first thing is that a person should know his/her shortcomings and then he/she will be able to realize vastness of the universe and to practice *Dhaarna*, *Dhyana* and *Samadhi*. Hence, we must proceed on this path after reciting of *Gayatri*. Unless a person shuns his/her

ego and makes self free from all defects and weaknesses, he/she can never become a yogi. After making oneself free from all defects, then that person should practize *Pranayama*. When practice of *Pranayama* matures, the soul by means of *Kumbhak* and *Rechak* forms of *Pranayama* reaches *Mooladhar* centre and then that person becomes capable of knowing elements that constitute the body and how body functions. Soul then proceeds further and reaches navel centre, where it is felt as how vast and wonderful are tubular organs of human body. Proceeding further, the soul realizes such elements, which are not visible to the eye. Then, proceeding still further, soul reaches gradually heart, nasel *brahmrandhra* and void centres. Yogi then comprehends the infinite creation of God (*YWAR*, 2002, 8-10).

Brahmchariji said, “A man, in order to be a yogi, must try to know the secrets of yogic functions. When a yogi acquires a complete knowledge of all the different functions, some wonderful changes take place in him. He now becomes able to know all the 3 forms of body (gross, subtle and causal), and through the practice of *Dhaarna*, *Dhyana* and *Samadhi*, becomes successful in getting *tanmatras* submerged into mind. The mind gets submerged into intellect. The intellect gets submerged into heart. All the objects of perception and action also get submerged into heart. Now soul dominates over all of them and acquires capacity to leave of gross body at will and roam over anywhere it may desire in its subtle body. In this manner, soul of a yogi may come in contact with that of another for a short while, for a few moments only.” This explains that 2 souls do not come together in single body, rather the soul of the body rises up and gets in contact with souls in their subtle bodies, and as a result of the contact, their voices are transmitted through the medium of this body (*YWAR*, 2002, 11-12).

3.6 Souls of Other Planets

Universal Truth

Brahmchariji stated that living beings must be found where the 5 elements exist. Whether in this world or in any other, if the 5 elements do exist, there must be the presence of living beings. This is a universal truth; this is Vedic truth. Out of 5 elements, which element dominates on any planet, living beings there belong to that element. This is such as soil dominates on Earth, air and water on Moon, fire on Sun, air on Dhruv, water on Jupiter and so on. Thus by 5 elements, entire world was created. We have 3 solar spheres, belonging to Sun, Jupiter and Dhruv. Every sphere comprises millions-trillions of planets. Divine souls can reach in every planet (*YPM5*, 1999, 325; *YS*, 2000, 184-185; *YWAR*, 2002, 162).

Life on Moon

Brahmchariji said, "**I** have heard through my subtle organs that man of today says that there is no life on the Moon. But what has the man of today done there? Our science in tradition says that Narayantak, the son of King Ravan, had a book of 'Apariti Science' and he had also a manuscript, which was called 'The Apariti Travel to the Moon'. But unfortunately, all these books have been consumed by fire, and their authors also have expired. **I** am ready to question what the man of today has known of science. The man of today seems to feel that if he goes on progressing in science in this way, he will surpass God. But man must drive out this thought from his mind. Today man easily becomes an atheist, but in atheism also, he must take stand somewhere. No doubt, he says that all the world has come out of nature, but he must also agree that there is some source of nature also. Moreover, nature is totally devoid of knowledge, and hence some other source of knowledge also must be accepted. The science of today has prepared a machine to reach the Moon, but it has not been able to put consciousness in that machine. When it will do so, it may be

said that it has surpassed God. But it will never be able to do so (*YWAR*, 2002, 162-163)."

Brahmchariji again said that man of today is saying that he went to the Moon and found no life there, but he must know that as yet he has approached only the northern part and that there is a certain Krothkut line in that part, which man has not been able to cross as yet. When will proceed further, he will find the existence of life there. As far as man has gone yet, there exists some particles of air element only, and on going further, particles of water element will also be found. But it must be understood that there is a difference between the life on the Earth and the life on the Moon. On Earth, there is predominance of soil and air elements, whereas on Moon, there is predominance of water and air elements. According to the Vedas, the life on Moon is said to be of *Pishach* race. A person of Earth, made of soil element, may not be able to live for more than 6 months on the Moon, because he may get desiccated due to predominance of air element there. If, however, a person may carry the essence of the required earthly elements there, he may be able to live, otherwise not. Such living beings are present on Earth, the same are not available in moon climate. In future, man may be able to travel on the Moon, but as far as the other aspects of living are concerned such as agriculture, trade, erecting of buildings and opening of offices, these things will not be possible there for the man of Earth. On Moon, chief food is cereal, which is produced there and consists mainly of air and water elements and is suitable for those living there. Just as cereal on Earth consists mainly of earthly particles, similarly, cereal at Moon consists of particles of air and water. On Moon, there are very high mountains, and will be very difficult for man of Earth to cross them (*YPM5*, 1999, 344; *YWAR*, 2002, 163-164).

Predominance of Elements that exist on Moon and other Spheres

There is life on Moon and on Jupiter. On Mars, soil element dominates, and on Jupiter, there is predominance of air and fire elements. Similarly, in polar sphere, there is predominance of Akriti Ashwani elements; while in Jyeshtha, there is predominance

of soil and fire elements. Solar sphere is said to consist of fire element. This world, rather the whole of nature, by virtue of Supreme consciousness, is automatically functioning within itself. The living beings on Moon are functioning there as a nation. They work in their offices. They have amenities, which are enjoyed by the general public there. If a person, due to imperfect knowledge, does not know of these, it is different matter. As per Vedas, there is life on Moon, and there live living beings and Rudras. On Moon, the body, line of thinking and eating habits of living beings are not quite favourable; there the perception of life comes after sometime and after considerable travelling. Human of Earth may be able to see those living on Moon with or even without the help of instruments, but he/she will not be able to understand their speech. It is possible that a person may manage to remain on Moon alive for as long as 6 months if he/she carries certain necessary elements from Earth, and it is not possible to live there for a longer period. However, it is not impossible for a soul to live there in a subtle body. Such a soul can live even in the Sun (*YWAR*, 2002, 164-165, 170).

Scientists of Mars and Moon

Much of the life streams on Mars, such as atmosphere, foodstuffs etc., are similar to those of the Earth, because soil element on Mars is in abundance. But the knowledge of science of inhabitants on Mars is far superior as compared to inhabitants on Earth. On Mars, there is a scientist, Somnanik, whose aircraft, Sanbhuti, has visited Earth, and another aircraft, Sombhawali, has travelled both land and water on Earth. Somnanik's aircrafts were so powerful that scientists of Earth will not be able to make such aircrafts in next 100 yrs. On Mars, there was another scientist, Saunik, whose aircrafts with scientists had visited round the Earth, gathered information and returned back some 120 times. Maharaja Arjun stayed at Mars for 3 yrs and 3 months and wrote a book, Mangal-Ketu, which was destroyed during Jain period from library at Varnavrat, UP, India. On Moon, there was a scientist, Swanin, who sent aircrafts to Shanakriti planet and had established contact of Moon with that planet; his aircrafts were capable to visit Earth

also. All such spheres of this universe, which are inhabited by living beings, have such beings, who are well versed in material science and spiritual science as well. In aircrafts used today for going to Moon, there are certain valuable ingredients. But there are even more valuable ingredients, Swanagriti Aswani and Trigan Anath, which when combined together will produce electricity having waves thousands of times more powerful than those of the electricity now in use (*AD2*, 2001, 141; *YWAR*, 2002, 171-172).

3.7 Theism: Nobody can destroy the Devotee of God

A person has various impressions engraved on his/her subconscience. On the basis of those impressions, we conduct with others and develop affection and faith. A person, who is not fixed in faith, is like a non-entity in this world. Multifarious luxuries of this world cannot satiate our spiritual thrust. A person, who becomes established in faith that God, Who is source of all bliss, is an unparalleled entity, then he/she is never able to saturate his/her endless thirst with His kindness. Devotee is one, who can offer senses form oblation in soul form *yajnashala,* and whose senses contain godliness or he/she has won over senses. A devotee may come across various difficulties, but bearing and accommodating with all such difficulties, he/she continues to approach the goal. God always showers His grace upon devotee. When one has faith that there is God and He is omnipresent, then senses do not commit any sin. When a person reaches in the lap of God, then that person is delighted in God. This delight comes from prudence, which comes in a person when he/she is theist of God. Nobody can destroy the devotee of God (*MPM,* 1999, 90, 141; *YPM2,* 2001, 152, 237, 239; *YWAR*, 2002, 129, 140).

Prahlad, Devotee of God

In this context, Brahmchariji presented an unparalleled life of Mahatma Prahlad, who was a great scientist, well composed and God-conscious. Whereas Prahlad had regard for atomic science of matter, he had great faith in God, Who functions as the creative wisdom of atoms of matter. King Hiranyakashyap, Prahlad's father, used to subject Prahlad to different types of torture and he had begun to believe and assert that there was nothing like God in the world. He had tried to build up the pillars of prosperity for his life and kingdom on the basis of physical sciences. In his kingdom, science had developed to the extent that he had come to

entertain the thought that there was no object like God. He proclaimed, “The idea of God exists only in the flights of a person’s imagination. The sovereign of a state is only to be taken as the Supreme Soul, the ‘*Parmataman*’. I am a king. Therefore, I am to be considered as the lord of the Subject.” Once his preceptor, Shaung Maharaj, came to him and asked, “You do not believe in the existence of God.” King replied, “You please convince me to accept. My mind eloquently says that God is no entity. It is only an imagination of a person. You have a survey of my kingdom and assess yourself as to how many impressive institutions are there and how well-possessed we are with scientific knowledge. I have attempted to go to different worlds but could not trace the existence of God. It is only a form of consciousness that develops only as a result of combination of one element with another. When that particular condition is dissolved, the consciousness also ceases to be an entity.” Preceptor said, “Today you are possessed by science. I would not like to express anything further before you.” The sage warned him that finally after leaving the body at the time of death, the king would have to seek refuge in the embrace of God only. King paid no regards to that warning (*YWAR*, 2002, 129-130, 140).

Prahlad studied in a school right from his boyhood. One day, as he was going to school, he observed that some kittens, which had accidentally remained enclosed in a potter’s mud-pot that was kept for baking in the fire, had come out safe and alive. He had a great surprise due to the kittens remaining unharmed. Potter said to Prahlad, “Your father says that he only is God. Go and ask your father as to how these kittens have come out alive from fire? How can I accept the king as supreme because this is only God’s miracle? There is definitely some other potential reality, due to which the lives of these kittens have been saved.” Prahlad became fixed in faith that it is some other entity called God, Who is pervading everywhere, omniscient, unparalleled and master and dispenser of all bliss. He established in his mind, “God is certainly something else and not my father, who is master only of his own Subject. One, Who is the master of entire planetarium of

this universe, knows what is stamped on our subconscience and can protect a being in fire, can only be considered the God. When Prahlad was so firmly fixed, king apprehended that his son had become a theist. Thereupon Prahlad's teachers sounded him that his father would torture him. Prahlad said, "I am not scared. According to my destiny, I shall have to undergo whatever tortures God had ordained for me. Almighty is some other entity, Who is awakening my heart and Who is animating the world. The Sun has been giving light, but God is the light of lights. God is the One, Who has been illuminating the Sun itself." He further said, "You are not God. I live in this world with my own strength. I am not as scared as the Subject is. I am son of God and live in this world as son of God (*YPM5*, 1999, 64-65; *YWAR*, 2002, 130-131)."

King knew that his son held theistic belief, thereby turned to be idiot and did not recognize king's name or authority. Then king met queen and said, "We have only son and he has turned out to be idiot. Today he has become a fool to the extent that we shall not be able to quote an example of it. He is always repeating '*Ishwar Ishwar*'; he is always calling '*OM OM*'. He is defining Him as the One, Who pervades the smallest space or particle. Is there any way out for him?" She replied, "You can not disown him for the belief, which he has held so firmly. I also feel that the animating principle is someone else. Indeed, when you proclaim that you are *Ishwar*, you are only treading the path of atheism." King said, "I can take the life out of you." She reiterated, "You can take the life out of me. But you can not obliterate the awakening, the light in my subconscience." At this, king asked as what to be done. She replied, "I do not know what you should do? But I am haunted helplessly with the thought that the life-giving principle is something else and you should try to know that." King uttered, "I shall surely know that life-saving entity about which you advocate. You may accept that as your lord. I have to know your lord and face him." Then queen became quiet. Indeed, king's scientific knowledge was at great heights and it was on that account that he indulged in so much pride (*YWAR*, 2002, 131-132).

King Hiranyakashyap had a sister named Holika, who was such a figure in the scientific field that all the time confining herself to the precincts of the laboratory. She would be permuting and combining different types of atomic bodies. In that occupational pursuit, she had processed a particular type of chemical compound. After anointing that compound on her person, Holika could be enwrapped by fire. The fire would be extinguished but Holika would remain unburnt (*YWAR*, 2002, 132-133).

Spiritual Wisdom can overcome all Hindrances

Prahlad had practiced such a type of yoga that he had dedicated his life to realize spiritual science. He entertained the thought that he should know how far the science of soul could elevate a human being. Due to that yearning, he had acquired so much humility and faith that he had developed his will power so much strong that he had become rooted in the belief, ‘Fire can not destroy me just as fire can not destroy soul, which is in itself absolute. Water and air also can not have their sway. Similarly, this human body of mine, which has been pervaded by the Supreme Soul, will remain intact. Nobody will be able to destroy it.’ When Prahlad was so established with faith in the Supreme Soul, King Hiranyakashyap put him in a prison cell. In that cell, different varieties of snakes were released and curled round his neck. But even as the snakes were so much close to his person, they were so much possessed by the will power and attitude of non-violence radiated by Prahlad that they could not bite him. This is the quality of a person’s mind and gravity of a person’s faith. The boy’s undetterred faith would silently express, “O Snake Kings! Are you not created by God? Is not your species ordained by God? You inhale poison and exhale nectar for mankind. So do you want to poison me? You can not do that. You go on giving me nectar and go on absorbing poison, which may be in me. This is your only duty in the world.” He put a snake around his neck and said, “You are also a soul and I am also a soul. So, you are also awareness and I am also awareness. Let awareness be meeting with awareness.” When Prahlad had reached that state of realization, he, singing the glories of God through the night, kept himself merged

in the thoughts of that supreme awareness. As morning hours approached, he expressed, “O Snake Kings! Indeed you absorb the very poison, which a person vomits in anger and lets loose in lusty desires, and which is poisoning natural environments. I do not indulge in any such activity. Neither I display violence, nor I am overpowered by anger and nor I fall a prey to lustful desires. I am only a worshipper of an awareness, by which you are being animated. On what considerations can you swallow me?” When these expressions were made by that great soul, snakes calmed down (*YWAR*, 2002, 133-134).

The day dawned. King had taken for granted that his son would have been dead; snakes would have bitten him. But when he reached the prison cell, he observed that the boy was immersed in meditation. The king wondered as what should be done. Snakes were also calm. This is something miraculous. He said to his son, “O! Thou start worshipping me only otherwise I can destroy thee.” Thereupon the son replied, “O Father! You are my worldly father only. But the One, Who has materialized my body, Who has created this world, Who has animated my body, and Who is the absolute awareness, is my real procreator. You can not efface my spiritual awareness. This body may be destroyed or put into fire, but God, Who resides in my heart, cannot be harmed by you. If you can undo that, I shall accept that there is no awareness called God. All what I see is that it is the field of physical sciences, which is accessible to you.” When this statement was made, king’s conscience looked for some other ill designs. When he entered his laboratory, he murmured with pride, “God is no entity. It is only a false imagination; the illusion has to be removed from my kingdom.” He ordered, “Throw down this Prahlad from a cliff so that he dies and my conscience, which is being plagued, may come to peace. I have to be unattached because I cannot accept the existence of God.” The servants had thrown Prahlad down the cliffs but his death did not occur. This was because he had become so resolute in his faith that, due to self control and divine enlightenment, his body had become rigid like steel (*YWAR*, 2002, 134-135).

Development of Material Science in Hiranyakashyap's Period

Holika asked her brother, "Why are you becoming so unattached and hard." He replied, "My son Prahlad believes in the existence of God. I do not approve it. This is the burning desire of my heart that he should die and quit this world or be removed away from my realm. But I do not know as how to affect that. He is too much firmly established in His faith." Holika was adept in mysterious designs. She was always engaged in her laboratory and had different types of scientific accomplishments to her credit. She was a regular visitor to Mars besides many other worlds. Her own son, Phirni, was a scientist. She, assisted by Phirni, used to be engaged in various types of manoeuvres. Phirni also was arrogant about God's existence, because after delving into the science of matter, a person loses absolute sense of discrimination. It is characteristic of the nature that, whoever shows attachment to it, it induces pride, excites anger and prompts lusty desires in the incumbent; ultimately, it brings fall. But whoever conducts himself transcending the nature, that person recognizes the supreme awareness as the Supreme Master and excels in spiritual science. Getting out of the womb of nature, that person enters into the womb of supreme awareness, which is called Vasundhara. After entering into the womb of Vasundhara, that person perceives there only Brahma pervading or *OM* resonating all through. That person perceives as if every little space, every little particle of the nature is threaded in *OM* (*YWAR*, 2002, 135-136).

Holika's Journey to Mars and Moon

Holika was always inclined to make frequent visits to planet Mars. She had procured *Shivastra* and *Redhaniastra* from Mars. She had been visiting the Moon quite often. She told Mi Mamnik that in the Moon sphere, there are living beings, which are predominated by air element. Wherever progression is pronounced, there the living beings and the air element predominate. At the Moon, where earthly beings exist, progression is there. There is no fastness but only medium character in air element. Where there is the property of cold and hot, there predominate earthly atoms. Earthly atoms are characteristic in absorbing fire elements; because of that

absorption air inherits that property. Through that, the concept of food evolves; food is grown, vegetables are produced. In this context, Holika described to the great sage, "Where the dominance of air is accepted, there water content is in great abundance because it is a natural principle." The space we visualize is full of water content. During hot season, the rays of the Sun, transforming water molecules into a subtler form, permeate them into space. Thus, as rays of the Sun become incidental or directed, water from sea starts rising up. The molecules of water from Earth are transferred into subtler hygro atomic bodies, which pervade the space. These hygro atomic bodies combine with atomic bodies of fire element and result in the fall of rains. These rainfalls cause growth of different types of foods. Holika told the sage, "When we visit the Moon sphere, we get privilege of negotiating with different types of living beings during that visit. But the atmosphere and the expression of speech in that sphere is not conducive and conductive to the living beings of the Earth. 'Kritma Madhuk'is the medium of speech in practice there. That expression is natural and is reminiscent of the glory of the Vedas. Based on that, they propagate their speech, because *Rig* and *Saam* always remain combined. In our sphere, the Earth element is called *Rig* and the air element is called *Saam*. By the modulation of these 2, *Saam gaan* (*Saam* music) is produced. Similarly, human has a palate and a tongue. By the interaction of both of these, words are uttered from the mouth. Similarly, words are produced there in Moon sphere by the modulation of *Rig* and *Saam*. Just as on Earth, the Earth element and the air element are called *Rig* and *Saam*, correspondingly on Moon sphere, the air and the water elements are considered to be *Rig* and *Saam* respectively. In a state of combination of both, a rhythmic function is displayed; words are produced. This very function becomes the cause of various manifestations. Unless human transcends himself into the atomic science of Moon sphere, it will not be possible for living beings of Earth to remain alive in Moon sphere. Once in her laboratory, Holika was weighing the view, "When Prahlad says that God is the sole awareness, there should be some truth about awareness." As she was contemplating, king appeared there and

he asked as what she was deliberating upon? She replied, “I was concentrating upon some atomic bodies. I was trying to superimpose one upon another. In that cotext, I was deliberating somewhat upon the character of awareness. In my subconscience, it was being intuited whether the awareness of atomic bodies or the dynamism they exhibit is due to the resultant effect of their combination or it is an absolute entity.” King Hiranyakashyap reacted, “You do not indulge in these thoughts. The whole working of my government has been stilled. My only son has become my enemy. I want that he should be done to death (*YWAR*, 2002, 136-139).”

At this juncture, 2 divisions were formed in the people of the state. One sided with the philosophy of Prahlad and the other sided with that of the king. The body supporting Prahlad was named ‘Narsimh Samaj’. They resolved that Prahlad only was their king and they would accept him only as such. They would not allow an atheist to remain as their king. A wave of theism started resurrecting in the kingdom. When the waves of God started rising in the minds of the people, the waves of atheism began to subside. Then, Holika took Prahlad in her lap. She had smeared her own body with that compound, by virtue of which fire could not bruise her body. But the fire did not have unconditional limitations in that regard. Because the scientific character of that compound had one more additional peculiarity that if she, be smeared with the compound, entered the fire with another person, then the protective feature of that atomic compound would be transferred upon the body of the other person. As a result, the person be smeared with the compound would be roasted to death. When Holika entered the fire with Prahlad, she herself was destroyed. She evaporated in the fire, whereas Prahlad realized the goal of his life. When God consciousness is to be propagated, then some worldly being, having descended on this Earth, and goes on casting the world in the mould of God consciousness. Accordingly, it is learnt that the Narsimh Samaj stood for a great revolution to the affect that they destroyed Hiranyakashyap also. After this, Prahlad was crowned as the head of kingdom and the people started living happily. Thus nobody can destroy the devotee of God (*YWAR*, 2002, 139-140).

Dhruv, Devotee of God

As per the advice of mother, Mahatma Dhruv offered his life in the courtyard of God. One, who offers life for God, becomes pious in this world. Father of Dhruv was sluggish and careless. Dhruv, 5-yr old child, wished to reach his father, who was playing with another son. In the way, Dhruv met his step mother, who queried, 'If you wanted the lap of king, then why you born don't to me?' Then, Dhruv went to his real mother and told her what step mother has told to him. Mother consoled Dhruv and told that you are born to me and now take my words. That 5-yr old child, Dhruv, told mother that what she will advise, he will do. Mother said, "You recite God, follow the path of God because your worldly father is king of the Subject, king of sluggish and carelessness. You go in the lap of that great king, Who is emperor of world and planets. He is giving Sun light. Since crores of years, the Sun is lighting as such. The Moon is imparting light as such. Air is blowing. Fire is heating world. Earth is giving food and minerals and giving life to this world. O Son! Go in shelter of that great God, who is master of this world and present in every particle. Go in shelter of that king." When Dhruv listened to mother, his *sanskars* got awakened and touching feet of mother said, "O Mother! You allow me to go in shelter of God. I shall understand that conscientiousness that is imparting conscientious to this world, king and my mother. Without awakening me of that conscientiousness, I shall not meet you." Mother became happy and allowed him to go in the shelter of God (*YPM5*, 1999, 5-6).

Dhruv was about to leave. In the meantime, Mi Narad appeared and asked as where he was going? Dhruv replied, "I am going for devotion, and hence going to forests to recite God. This is because how long I do not become faithful, so long I can not get to God." Then Mi Narad told that your father told to make you king of nation. Half of the state is yours as he is father of 2 sons. Where are you going? In fearful forest and mountains, your body will get ripped. This beauty will go. Therefore, you enjoy nation and wives. But in Dhruv's heart mother's words has made such a place as

morning Sun becomes stable and lighting. Dhruv told to Mi Narad, “What are you expressing to me? This is lie. I shall obey my mother. I do not want pleasure of world, because this cannot take a person on the path of happiness. Soul becomes pious when it understands her father God. How long I could not understand father of soul so long how can I admit this? Every particle, which I see, is nation of God. When I shall own my God, then I shall enter such a beautiful nation that if I born several times, I shall not give up my nation.” Listening this, Mi Narad called Dhruv pious and great, and told him to recite God (*YPM5*, 1999, 6-7).

Visit to Other Planets

Dhruv went to forests and started recital of God. Mi Narad also reached there. Then Dhruv asked Mi Narad as how a person reaches other planets? Mi Narad then told speed of mind; this moment mind is roaming here, next moment it goes at Moon. When you make your mind a vehicle, it will take you to different planets. Now how to make mind a vehicle? It can be done by making mind stable. To make mind stable, one has to immerse the areas of external senses into mind, that of mind into intellect, intellect into *chitta*, and *chitta* into soul. Understanding soul, one can roam different planets. Then Dhruv desired to know as how to visit planets using physical science? Mi Narad told, “Today, we have to know those atoms that are created in our body. In a moment, our word covers a distance of lakhs of crores of kilometres. Mind stays with prana, because when there will be division of words, it will be by mind. When there is no mind, there is no division of words, nation and science. It is mind that creates hatred in humans and breeds selfishness. Based on speed of mind, nation divides, family divides and human intentions divide, resulting deseased body and death. Because of attachment and anger, mind goes in excess affection and results in division of intentions. O Child! When you bring your mind in nature, then your intellect will become *medha*, where there is truth.” After this, Mi Narad left and Dhruv entered in very deep devotion. This deep devotion resulted in rise of soul. After sometime, Mi Narad again visited Dhruv and asked as what he wished to

know? Dhruv told to visit Dhruv sphere. Mi Narad told that in Dhruv sphere, fire and water are principal elements; therefore, Dhruv sphere appears stable. Then Mi Narad using different metals constructed Druveshti instrument/plane, which Dhruv used to visit Dhruv sphere. Dhruv entered in Dhruv sphere, wherein around 1 lakh of suns can immerse. Therefore, a person, becoming faithful, should go in the lap of God, because that is life (*YPM5*, 1999, 7-14).

PART 4: ANALYSIS AND CONCLUSIONS

4.1 Analysis

God and Souls

Brahmchariji was not educated at all. He did not acquire any knowledge on God and souls from any publication or from any guru on Earth. Entire knowledge on God and souls in this book is a compendium of *DDs* presented by Brahmchariji. Therefore, this unique knowledge is not available in any other source of information on Earth. *DDs* presented by Brahmchariji were not always on God and souls, but on diverse subjects, particularly on spiritual sciences. His *DDs* present information based on scientific principles, and hence presents natural and correct information. Brahmchariji, who as Mi Shringi in *Treta* period conducted *P. Yajna* for the birth of Ram, told that Lord Ram was born about 8,50,662 yrs before on this Earth as per *DD*, 21.4.1964. In changing era, existing publications have mixings and additions of unnecessary portions, and therefore, lack originality. As evidenced in Chapter 3, information provided by Brahmchariji is authentic and presented a true picture of God and souls. In this publication, it has been tried to provide clarifications on presentations, but still remained some very important areas detailed in main text, where readers must be briefed again. Such knowledge is highlighted here for readers.

Clarifications: God

Does God exist?

Yes, God exists and He is above all and controller of this universe. He is one but omnipresent, omnipotent, limitless and complete in all respects. He is infinite and His creation also is infinite. He is at the root of all movable and immovable worlds. He never takes birth. He has no body but always living. He acts and is creator

and driver of this universe. He is wisest, top scientist and His knowledge is unlimited. None including scientists and *brahmvetta* could limit knowledge-science of God, because God is limitless and cannot be limited. God is basic source of light and waves of science, materialism and spiritualism. He is light of conscientiousness and activates zero. This light is live in human body as soul. Action in every physical matter is because of God conscientiousness. Nature of God conscientiousness is to move upwards such as fire and air move upwards. Size of God particle is 5940th part of soul, whereas size of soul particle is equal to 3,52,83,600th part of area of circular cross section of a hair (*AD1*, 2004, 88-90, 100-101, 122, 374, 384, 391; *AL*, 2003, 117; *YPM5*, 1999, 89; *YS*, 2000, 180-181; *YT*, 1997, 36).

What are names of God?

God is named by different names, but *OM* is above all. Other names of God are as follows: i) **Indra** – God is named Indra, who gives rain and controls this world; ii) **Yamraj** – God is named Yamraj, who is named judge in the Veda. Rites present in soul appear before that judge; iii) **Gautam** – God is named Gautam. He controls both soul and nature; iv) **Shiva** – God is named Shiva. After creating universe, He gives everything to living beings. He creates and destroys this world; v) **Mahadeva** – He is diety of deities. He gives us matter that is not available anywhere; vi) **Vishwakarma** – God is named Vishwakarma. He created human body comprising 72,72,10,202 veins. A king punishes human for physical sins, but God punishes for sins from mind and brain; vii) **Friend** – The Vedas termed God a friend. We may be angry and atheist, but God is always our friend; viii) **Ram** – Ram name is given to God that lives in hearts of every person; ix) **Krishna** – Being master of darkness, God is named Krishna; x) **Ganapati** – God is named Ganapati, who has strong smelling power; xi) **Parents** – God is named parent. Mother because she gives us birth. Father because he looks after us; xii) **Brahman** – God is named Brahman, who is sitting in souls and lights there; xiii) **Durga** – God is known as Durga because He finishes our demerits; xiv) **Saraswati** – God is named Saraswati, who provides sweetness to make our life great; and xv) **Vasundhra**

- God is known as Vasundhra, because universe moves under Him (*AD1*, 2004, 92-98; *AD2*, 2001, 333).

Does God incarnate?

Incarnation does not mean that God comes on Earth as a human but incarnation means that souls near God come on Earth and do welfare. According to Mi Mahanandji, humans of today call God by different names (Ram, Krishna etc.). God is eternal, judicious, great and Almighty. He is chief of yogis, why He will come on Earth in a limited form? God is greatest among greats, why He will come in a lower form? Mahanandji said, "In childhood, Lord Krishna was grazing animals. He kicked a tree, which fell down and gave birth to 2 sons of Kuber." Brahmchariji replied, "It may be possible that a tree may fall with a kick, but birth of a human from tree is against the principle of God. If God breaks His principles, it will finish importance of God. God, being immaterial, can create and destroy anything, because He is Almighty. In case Maharaja Krishna could have produced humans from trees, then in this creation of God, there was no need of parents, and trees would have been fruiting as humans (*KT*, 2018, 53)."

What are principal actions of God?

Principal actions of God are to: i) create universe; ii) look after universe; iii) destroy universe; and iv) give results of sins and virtues. This entire world of God is based on determination. As the determination of God ends, final destruction of universe takes place. In this process, all 4 types of living beings get absorbed in the Earth. Next, Earth gets absorbed in the water and then water gets absorbed in the fire. Next, fire gets absorbed in the air, and air gets absorbed in the space. Finally, space gets absorbed in the *mahat*, which at that time exists in the womb of God. Conversely, the universe is created by first of all *mahat* gets disintegrated into innumerable atoms that start moving in the space. Moving atoms in the sky lead the movement of atoms in air, which in turn, lead the movement of atoms in fire that lead the movement of atoms in water, which in turn, lead the movement of atoms in Earth and this way universe

gets created. When determination of God ends, it results in darkness that is called *Brahm-Ratri* (God night). When day comes that is called *Brahm-Divas* (God day). This day and night is determination of God. When God determined, this universe got converted into a number of planets. The Sun rises, sets in the evening, night comes then day comes; this all is determination of God. God is omnipresent, principal scientist and acts without brain and body. He has set soul in living beings and nature in action. Similarly soul is related to God and activates body. Such as knowledge is medium between guru and disciple, so as 5 *T* (*tanmatras*) act between soul and God. The same 5 *T* acts between nature and God also. Human commits crimes mentally and physically, which can go unnoticed by worldly ruler, but cannot escape from God (*AD1*, 2004, 98-100; *RT*, 2016, 73-76; *YWAR*, 2002, 1).

What is greatness of God?

Brahmchariji said that God is not seen with physical eyes. He is fountain of all sorts of energy and runs all the worlds. He is a living force and can be called knowledge incarnate. He is giving vitality to the whole universe by means of pranas or by super human energy. There is activity in all the heavenly bodies, on the Earth, in human beings, and the whole universe, which is working under His divine force. A number of worlds, planets, stars and heavenly bodies are there, but none of them touch one-another. God is always true and does not tell lie even in dreams. Therefore, one, who sees God as truth, remains involved in truth (*APY*, 2005, 34-35; *YWAR*, 2002, 120).

How God is generous and giver?

God is such a generous and pious that we make His created products impure, but in the following morning, He gives us those products in pure and pious form. In the morning, He gives life to a person, and during night, He gives pleasure by sleep. He is such a great donor that even if we do not ask for any product, He gives every product for our welfare. God is named Brahma, dwells in truth and establishes *Srishti* (universe) by yoga. God is ruler and

creator of this world. He is giver, illuminator and protector, and awakens our life. He gave Veda knowledge for soul. God's conscientiousness inspirits human and puts this world in action. He gave us a beautiful path, by walk on which we get pious seeds of humanity grown in our hearts. He is giving vibrations, which run planets and this world. He gives heat and light, which lights this world. During annihilation, *Srishti*, Veda knowledge and all living beings go in the womb of God (*AD1*, 2004, 102-130, 361-371, 389, 392, 422; *YPM3*, 1993, 348, 359).

What is knowledge of God or Veda?

As God is present in every particle, similarly Veda is present in every particle and in every planet. Veda is not religion and a book, but an invaluable seed and the richest storehouse of knowledge and science of the universe. Every mantra of Veda starts with *OM*, which is principal name of God. Veda science and knowledge is infinite. Every word of Veda builds human society, nationalism and character. God created Veda knowledge for soul and said, "O Soul! You go in the world, do great acts and become a light. When you will become lighted, immerse in Me, then getting Me you will be free from sorrow." Veda is food of soul and purifies heart. Recital of God's greatness is principle of Vedic light. Accepting Veda type light, we become worshipper of God, non-violent, pious and gentle, win over death and cross over this world. Brahmchariji said, "**I was fortunate to see the life of Lord Krishna**. **I say with pride** that Lord Krishna had 16000 Veda hymns in memory and he always remained in love in those hymns." Veda is immortal, complete and deep. *Brahmvetta* is one, who understands Vedas fully. Recital of Veda purifies atmosphere and space, and generates pious ideas in soul. All 4 Vedas contain around 35000 mantras, but only 20000 are available. Veda voice is indivisible and invariable, because it is threaded in *OM*. It has rays of vitality, glory, atheism and righteousness. It takes a person to God, teaches non-violence and tells to love people. Regarding nation, Veda said, "Nation is that, where a virgin visits from one corner to other of that nation, but none looks at her as wife." Only true persons recite Veda, because

God lives in truth. One, who recites Veda, seeks welfare, becomes generous, great and pious, and crosses over this world. Veda voice came with the creation of *Srishti*. During annihilation, Veda voice and Veda knowledge of living beings immerse in God. When God creates this world, Veda voice comes as *mahat* (intuition) and then received by rishis and then spreads in this world (*AD1*, 2004, 372-391, 393, 397-398, 404-410, 413, 415-418, 422-423; *AD2*, 2001, 99, 184; *APY*, 2005, 64; *GKU*, 2002, 93-94; *KT*, 2018, 41-42; *MPM*, 1999, 101; *MRY*, 1993, 4, 7; *PM*, 1994, 111; *YPM2*, 2001, 28, 100, 158, 274; *YPM3*, 1993, 348; *YPM5*, 1999, 95, 333; *YWAR*, 2002, 119; *YS*, 2000, 2; *YT*, 1997, 70).

What are Veda's 3 learnings?

Veda possesses 3 learnings (knowledge, action and worship), which are threaded in *OM*. In the field of knowledge, a person gets knowledge of every matter. In the field of action, persons as scientist, administrator etc. act. Expressing an object as such is termed worship. God worship means accepting God in every particle, and becoming non-violent. It is recital of God and utilization of what we get from God. Worship of Earth, water and fire is their utilization. Worship by a king is to punish a traitor, do justice etc. After 3 learnings, a person enters the field of science. In physical science, a person understands electricity, makes instruments, constructs buildings etc. In spiritual science, a person gets knowledge on God, soul etc. (*AD1*, 2004, 393-396, 411).

How Veda is related with *Gayatri*?

All Veda mantras, being tied up with *OM*, are called *Gayatri*, which is a song that takes a person near God. One, who recites *Gayatri* or Veda, gets truth and sweetness in voice. *Gayatri* has 24 words. Human body also possesses 24 elements. Every word of *Gayatri* is related with every element of human; such as some word is related to prana, some to mind, some to brain etc. Every person, who takes birth, possesses at least 1 evil essentially (*AD1*, 2004, 399-400, 402-404; *YPM2*, 2001, 163; *YPM5*, 1999, 155).

Who scripted Veda?

It is said that Mi Vyas scripted 4 parts of Veda and he was therefore named Ved Vyas. Brahmchariji said, "Ved Vyas named rishis are born, such as, in *Dwapar*, family priest of *Pandav* was named Ved Vyas, who scripted Vedant Darshan. There was Ved Vyas during king Raghu period. In *Satyug*, family priest of king Maheen was Vyas." Brahma is name of God and Veda is voice of Brahma. That voice became theist from atheist because 4 rishis (Agni, Vaayu, Aditya and Angeera) had knowledge. With the aid of God, that knowledge of God came into living beings by 4 rishis. Veda consists of following 4 parts: i) *Gyan Kand*; ii) *Karm Kand*; iii) *Upasna Kand*; and iv) *Vigyan Kand*. These 4 parts of Veda were scripted by 4 rishis (*AD1*, 2004, 376-378; *YPM3*, 1993, 85-86).

How Veda reached Germany and declined in India?

During rule of King Prikshit after Mahabharat War and after completion of *Sarv Yajna*, son Janmejay reached Germany and set up there Veda. Using Veda, Germany progressed in science. After Mahabharat age, King Janmejay's successors did not prove to be noble and virtuous rulers. Decline in character of ruler and ruled was visible as a result of mutual hatred and bickerings. At this juncture, leftists created hatred in the minds of people for Vedic lore by their wrong interpretations of holy books. Thus they put an end to faith in Vedas, *yajnas* and God. Lord Mahavir preached non-violence and declared that he had no faith in Vedas. During that period, most of the religious and scientific books of old saints were reduced to ashes. Next, Lord Budha preached non-violence. This was followed by advent of yavans and ignorance increased all the more. They, like Jains, destroyed scientific and Vedic works, and also maltreated womenfolk (*YPM2*, 2001, 188-189, 196; *YWAR*, 2002, 72-74).

Why should we recite God?

I salute God because He is generous, great, pious, pure and source of delight. Praying God and reciting greatness of God, we could cross over this world. Brahmchariji said, "When

a person thinks on God, then that person experiences perception of God and thinks that he/she is present in infinite grandeur of God. Duty of a person is to recite on God both on morning and evening." When a person acts according to God, then God protects that person, fulfils wishes and certainly gifts of character, strength and celibacy. One, who fears God, becoming polite and generous, neither hates nor condemns others (*APY*, 2005, 40; *YPM2*, 2001, 85, 279, 292, 327; *YPM5*, 1999, 117, 207, 266; *YT*, 1997, 204, 226-227).

How God inquisitive person gets to delight?

A person with knowledge in words but not in action cannot get to delight. A person with knowledge, prudence, devotion, God inquisitiveness and without thirst of delight never despairs in life. God inquisitive person always sets self in soul and intention of that soul gets converted in conscientiousness of God. A person should do great actions and keep upward motion of soul. We should awaken heart conscientiousness and then combine this with external conscientiousness. When both conscientiousnesses become one, we get to delight. Therefore, we should recite God (*YS*, 2000, 187-190).

How God is related with *yajna*?

God is named a form of *yajna*, because He dwells in *yajna*. With the creation of *Srishti*, God created universe and world type *yajnashala*, in which God is *Brahma*, soul is *yajman* and *panchmahabhoot* is *hota*, and He is keeping it moving. This is such a creation of God that every word of a person reaches to *Dyu Lok*. It is a process that makes a person to meet with God. Veda tells that one, who meditates on God, performs a very good *yajna*. Starting with physical *yajna*, enter in spiritual *yajna* and then meet the God. In spiritual *yajna*, oblation of worldy pleasure of senses is put in *chitta* form *yajnashala* and thus prana and mind are purified. A person, praying God, helping others and serving guests, is doing beautiful *yajna* (*AD2*, 2001, 201, 205, 268; *YS*, 2000, 64-65, 73, 109; *YT*, 1997, 334).

How human is related with *yajna*?

In physical *yajna*, picture of the person performing *yajna* and mantras reach *Dyu Lok*. God has made human body as *yajnashala* with 24 *hota*, which includes 10 pranas, 5 *gyanendriyan*, 5 *karmendriyan*, mind, intellect, *chitta* and ego. When a person performs *yajna*, fragrance of *yajna* purifies prana. *Gyanendriyan* send words in space. By mind and intellect, word reaches in subtle world, and then in *chitta*. Sphere of *chitta* contains *sanskars*. How long *sanskars* stay in *chitta*, sphere of nature stays and no person can attain *moksha*. These 24 *hota* keep *Srishti* and human body stable. Where there is desire for results, new *sanskars* will take birth. Therefore, a person using devotion, by understanding humanity and becoming devotee, should finish *sanskars* in sphere of *chitta* and act selflessly (*YT*, 1997, 40-52, 65).

What is *yajna* in daily life?

Yajna is an offering of oblation in fire with mantras. All living beings do *yajna*, where oblation is offered to deities. Every noble action or deed and all good actions are named *yajna*. At Mars, *yajna* is conducted by intelligentsia using Veda. At Sun, fire based *yajnas* are conducted by fire based living beings. At Moon, *yajna* is conducted by living beings there using *samidha* from Aaswadi and Shwetketu trees. A person, while doing selflessly great actions with virtuous feelings and sacrificing intentions, does a *yajna*. A person of character living in discipline and non-violence does *yajna*. Helping one-another is also a form of *yajna*. Every sense of a person is doing *yajna*. Every form of *yajna* generates peace in human heart. Fish is doing *yajna* by cleansing water. Snake is doing *yajna* by cleansing air by removing poison. Ignorance is death, which can be crossed over by conducting *yajna*. We serving our nation and trying to make people happy do *yajna*. A mother raising fetus in her womb is doing *yajna*. A king trying to make nation great and people happy is doing *yajna*. A person, who finishes perception of external senses in the fire of heart, becomes *yagnik*. When the Subject does *yajnas*, then environment becomes full of fragrance and nation becomes heaven. *Yajna* breeds unity and

integrity. There are 15 types of physical *yajnas*. Mi Shringi without sleep for 12 yrs studied on *Vrishti Yajna*. In spiritual *yajna*, soul throws perception of external senses form oblation in heart form *yajnashala* and rises up to higher path of God. We have to make us polite and mixed with *yajna*; thereby our life will become great and pious (*AD2*, 2001, 184-185, 202, 206-207, 209, 211, 242-243, 269, 404; *MRY*, 1993, 109-110; *PM*, 1994, 62; *YPM3* 1993, 88, 90, 95-96; *YWAR*, 2002, 39).

How to do *yajna*?

One Brahmchari Yajnadutta asked Mi Yajnavalkya as how to do *yajna*? Mi Yajnavalkya told to construct *yajnashala*, switch on fire with *samidha* and continue offering oblation in fire. If *yajnashala* is not available, then do *yajna* by offering *samidha* in fire and recite *pranay swaha*, *apanay swaha*, *vyanay swaha*, *samanay swaha* and *udanay swaha*. If both fire and *samidha* are not available, then do *yajna* by taking water in *anjali* and recite aforesaid mantras. If water is not available, then do *yajna* by taking soil in *anjali* and recite aforesaid mantras. If soil is not available, then do *yajna* by chanting Veda mantras and recite aforesaid mantras. *Swaha* is soul of *yajna* and gives vigour and vitality to voice. If *yajman* recites *swaha* by mind, action and word, then *swaha* protects prana (*MRY*, 1993, 111-117, 133-135).

What was *yajna* that Mi Shringi narrated to Mi Vajshrawa?

Mi Shringi told Mi Vajshrawa to make *saakalya* of pleasures of senses and then complete *yajna*. When Mi Vajshrawa asked as how to make *saakalya*, Mi Shringi told, "You view fire in eyes, because fire dwells in eyes. In ears dwell space, in nose dwells Earth, in skin dwells air and in voice dwells water. Air possesses prana, water frigidity, fire heat and Earth gravity. Water, gravity and fire put together form *pind*, which contains prana and space. Now you make *saakalya* of water, fire, gravity, prana, space and all elements and senses, and offer them in heart form *yajnashala*. This will result in coordinating hearts." Mi Shringi told to gather *saakalya* for physical *yajna* from feelings. Thus how much feelings

one gives in thoughts, so much thoughts, mind and brain will become pious. When mind becomes pious, then *yajna* will set on the route of success. One, who puts *saakalya* of senses in heart, thoughts of heart in external world and external world in wealth form *saakalya*, does not meet to death (*MPM*, 1999, 22-25).

What *yajna* offers to mankind?

Yajna purifies human thoughts and the world. All pious deeds that make a human soul great through heart and delights *chitta* are named *yajnas*. Humn body is a form of *yajnashala*, wherein soul is Brahma and *panchmahabhoot* keeping it moving. To make our culture great, we have to be righteous and *yagnik*. *Yajna* is devoid of any desire and hence selfless action. It is our life, our nation and it will protect us. God has created us to do *yajna* by devotion, donation and sacrifice; in all forms of *yajna*, selfless *yajna* is best. Doing *yajna* by mind, word and action, makes our life pious and long. In the womb of every pious deed is *yajna,* which means our voice should be pious and we chant Veda. God worship and following the path of God is *yajna*. Therefore, such as God is polite, lustrous, action-oriented, non-violent and quiet, we have to follow the same path. We become *yagnic* when we become fearless and our thoughts move upwards such as fire moves upwards. Brahmchariji told that when Maharaj Shiv and Mother Parvati used to do morning *yajna*, snakes used to come from caves of Himalaya and sit near them (*PM*, 1994, 35-38, 140; *YPM3* 1993, 93-95, 109, 204, 208; *YS*, 2000, 65; *YT*, 1997, 40).

How giving up *yajna* results in violence?

Where king and the Subject given up *yajna*, there *yajna* has been replaced by tantras, resulting in diminish of national system and growth of violence, which breeds selfishness in humans. Violence corrupts institutions and violent people corrupt nations. Violence in homes makes homes unstable. Violence cannot be controlled by violence, but by politeness, knowledge and prudence. When violence is converted in prudence, then violence transforms into non-violence and makes societies and nations great. If king is great, the Subject

automatically becomes great. Conversely, if king makes rules of suppression, then suppression becomes violent and results in fire (*YPM5*, 1999, 90; *YT*, 1997, 16-17, 282).

What is God worship?

Just as a human being requires food for the maintenance of body, similarly prayer is compulsory for the smooth sailing of soul and for getting spiritual strength. When there is recital of God, soul feels contented, we can become deity and can make others deity, and we feel pleased and rise high. God worship is to set virtues of God in self. God is devoid of ego; therefore we should be devoid of ego. God is without body, therefore we should not have ego of body. God is omniscient; therefore we should, becoming devoid of ego, look God everywhere. A person, becoming inquisitive, goes in the shelter of God and feels in the lap of mother. Attaching one with such God form mother, who generates source of consciousness, such person attains immortality. A devotee, accepting presence of God in every atom, crosses over this universe by praying God. However, persons on path of knowledge remain afraid as if their words may lose. God is generous and gives equally to all. Therefore, one desirous to meet God should become generous. At such state, not only persons, but also deers, snakes etc. get attracted to generousness and consider that person a place of worship. God is devoid of respect-disrespect; similarly a person should be devoid of respect-disrespect. Therefore, one should keep abreast with Veda. We should thank God, who adds to our good luck as we are getting most excellent of God (*AD1*, 2004, 358-359; *YPM3*, 1993, 347; *YT*, 1997, 103, 115-116; *YWAR*, 2002, 119).

Looking upward, meet God; looking downward, enter in nature and finish

Nature takes a person downwards. Leaving nature aside, we should pray God, who activates nature and also we people. Actually, what we get from nature that also is given by God. Therefore, we depend on God only. God is always with us. In this world, some of us have come to look after, some to give and some to get. Therefore, a person, who walks on the path of truth and has a fear of God,

certainly crosses over this world. One, who does not fear God, will have to bear certainly, and then that person will seek knowledge. When soul reaches near God, then how near a soul reaches to God, so much knowledge that soul receives. Accepting faithfully God consciousness in every particle is meditation of *OM* and meditation of God. One, who looks every atom of nature and science in the cord of *OM*, crosses over this world. Seeking Veda knowledge, we become worshipper of God, pious and gentle. Moving on God path, our heart receives seeds of humanity. God is such a great donor that without asking, He is giving everything for our welfare. Praying God harms when a person involved in material pleasure desires for such living. Therefore praying God means utilisation such as utilization of fire, water, air, Earth etc. (*AD1*, 2004, 360-362, 371; *YPM5*, 1999, 66).

How to worship?

This is duty of every person to pray God as, “O God! This all is Yours, not mine. I wish to own You and become Your disciple. I came to Your created world. My duty is to serve this world; I obey Your orders. Disobeying Your orders will result in my death. I am Yours. You make me pious and sharp. Without Your inspirations, I kept on commiting sins. I wish Your inspirations. You are generous and extensive. You do welfare and make me yogi, generous, great and special. You fill our heart and brain with intellect that never ends up. With such intellect, we can cross over this world. You take us on such path of science, where we get real intellect and rule over nature. We don’t want this world, but such place where Your intellect form Sun never sets. You care me and impart peace and delight.” You set Ram form king in this body form Ayodhya. A person when finishes desires can experience God; desires finish when that person goes in shelter of God. We should look God everywhere. Leaving lethargy aside, we wish to follow God path to unite with Him and seek His mercy. God is my Mother and I feel in Her lap as if we can win over this universe. That Mother is named Durga, Kali etc., whose lullaby gives extreme delight. Brahmchariji said, “O Lord! I do not want respect-disrespect, which are great

enemy of my life. I do not want that enmity, which is destroyer and takes life downwards. I always like energetic life, so that my life attains diligence in this world. Recital of God gives a person life with delight (*AD1*, 2004, 362-369, 370-371; *GKU*, 2002, 86; *YPM2*, 2001, 85; *YPM5*, 1999, 134, 136)."

How God is related with souls?

Relationship between God and souls is like relation between mother-son and father-son. Soul, realizing God, can become super soul, but not God; God is one, without body and has no limits but soul has limits. Once soul finishes darkness with the light of spiritual knowledge, it moves towards God. A person commits many crimes mentally or physically, which may go undetected by the worldly ruler, but cannot escape from the Creator. A person, who accepts inspirations of God and takes inspirations in action, becomes yogi and becoming great person in this world understands creation of God (*AD1*, 2004, 102-103, 110; *MRY*, 1993, 83; *YWAR*, 2002, 1).

How God and souls are illuminator?

Soul is illuminator. As with the light of God, universe is in action; so with the light of soul, body is in action. Intellect of God activates a person. What action a person does, God fixes *sanskars* in the heart of that person. How long *sanskars* exist in the heart, so long one has to face them. *Sanskars* take birth when a person starts commenting on desired thoughts. Such comments breed hatred, followed by ego, resulting diminishing compassion and then birth of *sanskars*. Inquisitive, after facing *sanskars*, does not let new *sanskars* grow. Today, we have to do such deeds that no *sanskars* take birth. Such deeds include knowing conscientiousness and becoming truthful. When a person coordinates his/her heart with the heart of God, then that person, even involved in deeds, becomes neutral from this world. Narrowness breeds transmigration. Human heart and soul are not atheist, but intellect under currents of nature becomes atheist. Determination of mind becomes so narrow that it enters materialism and gives up thinking on God. This makes heart to become atheist, which lasts till human remains under

currents of mind. Under trivial *sanskars*, soul of atheist gets troubled. At such state, a person enters such *yoni* where no light of soul reaches that person (*AD1*, 2004, 103-105; *AD2*, 2001, 406; *YPM5*, 1999, 187).

How God, souls and nature are interrelated?

God is named Brahma, who establishes *Srishti* by yoga for souls. Thus God creates nature for souls. He is separate from all demerits, whereas humans and nature are associated with demerits. Of merits, God has maximum, soul less than God and nature the least. In size, soul is smaller than nature, whereas God is smaller than soul. Nature is *sat* (strength), soul is *sat-chit* (strength & knowledgeable) and God is *sat-chit-anand* (strength, knowledgeable & source of delight). Thus soul desires for delight and gets it from God, whereas nature is devoid of delight. God is truth and truth is God. Soul and nature appear to be true, where truth keeps on changing. When soul leaves body, there is change in human as dead body. Similarly nature is changing as it is somewhere bulky and somewhere minute. Therefore, we should worship God and not nature. During annihilation, *Srishti* and all living beings stay in the womb of God. Such as conscientiousness of God is infinite, so as living beings are infinite and nature is infinite. A small nearness of God's conscientiousness with nature makes nature active, thereby resulting nature in constructing this world. *Srishti* came into existence since 1,97,29,49,079 yrs (*DD*, 3.4.1962). In *Srishti*, everything has a time limit. This is because world keeps on changing and everything has a time limit (*AD1*, 2004, 53, 114-132; *AD2*, 2001, 77-78, 101-102; *YPM3*, 1993, 211).

How God is related with human and religion?

God is present in human heart. Religion is root of delight and the belief in God. God dwells in truth. Religion of a person is to be true, devotee, compassionate and donor; all of which make human life move upwards. A person, who does as much great actions and has good-intentioned look, will produce minimum waves. As much minimum waves will be produced and person intends to do great

deeds, so much there will be religion. When human soul acts without shame, doubt and impure thoughts, this is religion. Greatest religion of soul or human is APD. Secular is one, who posssesses broad heart; but one with something in mind and opposite of that in action is termed not in religion. Humanity is named religion. To organize prana and meet prana with mind is humanity. In religion, character should be equipped with politeness, morality and prudence. When heart is filled with politeness, human life becomes sweet. When a person has faith in knowledge, politeness and religion, then that person attains so much humanity, such as that Lord Ram preferred best to give up governance and accept life in forest. Moral means when a person lives in and follows religion. Moralist means a person same in word and action. We can make self, nation and rishis pious by prudence. A prudent person moves on the path of humanity. A God-fearing person becomes rishi and such person behaves with politeness and generosity and does for the welfare of society. If a person feeds on other living beings, he/she commits sins and becomes violent. Our objective to come in this world is not to commit any sin, but do great actions and become merciful, deity and not demon. True revolution is of 2 types, yogic and selfish. Selfishness finishes when a person enters in yogic delight. Where is revolution, there is also peace. True revolution is when violent living beings get converted to APD. A person for true revolution first of all controls over waves of mind, *karmendriyan* and *gyanendriyan*. Only that person, whose heart is filled with generousness and compassion, is non-violent, loves others and has faith in God, becomes great. What we speak, that should translate in action and come in behavior. We should always speak truth. (*AD2*, 2001, 272-286, 289-291, 294-295, 298-302, 304-308, 312-313, 315-333, 411-418).

How universe was created?

God creates, nature is created and soul endures. After long interval of dissolution, God imparted momentum to His nature, which till then was in a state of static equilibrium, homogeneous and indifferentiated in character. This resulted in the first state of creation, known as *mahat*. When *mahat* stimulated atomic particles

of subtle elements, vibrations were produced. This, in turn, successively and sequentially, brought into play the vibrating air, molecules, thermal waves, the vibrating water molecules and finally the vibrating soil matter molecules. All these constituted in the formation of a *pind*, which was also divided into numerous parts. In this way, the solar and lunar spheres, Mars, Venus and other planets came into being. *Mahat* functioned in the form of prana, which is the functional basis of this created world. When Earth began to cool down, the scattered elements in their subtle forms began to integtrate into gross forms. Thus the creation of world started in right earnest. First of all, came into existence the vegetable kingdom, upon which human life depends. This world created by God lasts for 1000 cycles of 4 eras (*Satyug*, *Treta*, *Dwapar* and *Kalyug*). About 71 such sets of 4 fold eras make 1 *Manvantara*, and in the beginning of each *Manvantara*, aforesaid 4 eras appear in cyclic order. Manu is a kind of title conferred upon one, who uplifts nation. It is a great blessing of God that a Manu is born in each *Manvantara* and establishes a national order. Lord Manu was born about 9,04,80,059 (*YWAR*, 2002, 49) yrs ago. Lord Krishna's soul is said to be the soul of Lord Manu (*YT*, 1997, 217; *YWAR*, 2002, 47-49, 78).

Who was the first sovereign of world?

When righteousness started declining in the world, Lord Manu was appointed as the first sovereign, who built Ayodhya in India as capital. With the help of great seers, Lord Manu drafted and promulgated national constitution. He divided human race into 4 sections: i) *Brahmans*; ii) *Kshatriyas*; iii) *Vaishyas*; and iv) *Shudras*. Lord Manu had similarly analysed human body in 4 parts: i) Portion of the body above neck was termed *Brahman*; ii) Chest region including arms was termed *Kshatriya*; iii) Abdomen, the centre of activity of digestion was termed as *Vaishya*; and iv) Lower part below abdomen was termed *Shudra*. Lord Manu had also divided span of a man's life into 4 *Ashramas*: i) *Brahmcharya Ashram*; ii) *Grihasth Ashram*; iii) *Vanaprastha Ashram*; and iv) *Sanyas Ashram* (*YWAR*, 2002, 49-52).

Clarifications: Soul

What is soul?

Soul is immortal, fearless and live. It is found in 2 forms: when alone, it is called atom; but when in body, it is called *vibhu* (omnipresent). It travels in different *yoni* depending on actions and *sanskars*. A body, when soul leaves out, becomes dead. Soul has 2 properties, knowledge and perseverance. In humans, when soul receives properties of nature excessively, it gets distorted; whereas when it gets properties of God, it receives fire of knowledge and enters into peace. Soul is related with heart and heart is related with God. Best friend of soul is God. Some souls remain under direct control of God. When materialism ends up in soul, then soul enters in spiritualism. Physical scientist could not see soul till today. Size of soul particle is equal to 3,52,83,600th part of area of circular cross section of a hair. Souls are present everywhere in world and planets. Currents from soul strike mind, which then makes the human body active. Such as food is essential for energy to body, so as prayer of God is essential for energy to soul (*AD1*, 2004, 70, 75-76, 78-84, 96; *AD2*, 2001, 102; *DP*, 1992, 2, 100-101, 107-108; *YPM2*, 2001, 274; *YPM3*, 1993, 229, 277-278).

Whether strike by leg of Lord Krishna made a tree fell down and resulted in birth of 2 babies?

Plant matter has ordinary prana, which helps for their growth, whereas it is different from living beings, who possess prana, soul, knowledge-science and perseverance. This explains that strike by leg of Lord Krishna made a tree fell down and resulted in birth of 2 babies is against the principle of God. Therefore, living beings cannot take birth as plant. Soul is wedded with knowledge and attempt and main objective of soul is to make the body act and then all pranas start acting. This is such as the only presence of invaluable con-scientiousness of God in universe sets this universe in motion. With knowledge and attempt in soul, there exists desires and a person acts. A human body, as much virtues of nature it receives, so much it becomes static; whereas as much virtues of

conscientiousness or virtues of God it receives, so much it reaches near *moksha* (*AD1*, 2004, 85-87).

***Aatm Lok* (home of soul)**

How long soul is present in body, the body is live and acts. When soul leaves, body becomes dead. Thus body is home of soul. In human body, *panchmahabhoot* are working in an arrangement. In absence of any of these elements, human body collapses. Human body is chariot and soul is charioteer. Reaching at the door of God, soul as charioteer meets God, leaving behind human body as chariot. Human body is such a chariot, which is complete in all forms, whereas chariots of other *yonis* are incomplete and hence some become violent, some leave poison, some get poison and so on. *Aatm Lok* is where violent also is worshipper. Therefore, human body, which as chariot is complete in all forms, should become non-violent and protect others. Those persons, who indulging in sins gather wealth, enjoy current *yoni*, but in next births, such persons finish their lives and also virtues of past births, and finally get into *yonis* of insects. Therefore, one should become a protector, and not an eater. When eyes become our friend, one becomes non-violent. Snakes and lions in this state become non-violent and worship a devotee. This is because soul meets soul. Greatest religion of soul is non-violence (*AD2*, 2001, 3; *AL*, 2003, 107-114; *MRY*, 1993, 42; *YPM2*, 2001, 48; *YPM5*, 1999, 17, 58; *YT*, 1997, 250).

What is composition of human body?

During creation of *Srishti*, God made human body as home of soul. Human body has following zones: i) intellect; ii) mind; iii) nature; iv) space; v) soul; and vi) heart. Externally, it has 9 doors (2 eyes, 2 ears, 2 nostrils, 1 mouth, 1 genital, 1 anus). Internally, it has 10 senses {5 *gyanendriyan* (5 perception senses: eyes, ears, nose, tongue, skin) and 5 *karmendriyan* (5 karma or action senses: legs, hands, tongue, urine pipe, waste pipe)}, 10 prana, mind, intellect, *chitta* and ego. It is made of atoms present in *panchmahabhoot*, Moon light and Sun rays. Human heart and brain are also made from these atoms. Then soul, which stays in heart, came in human

body. Soul family includes: intellect, mind, 5 *gyanendriyan* (in subtle form), 5 *karmendriyan* (in subtle form) and 5 prana (prana, *apan*, *vyan*, *udan*, *saman*) (*AD1*, 2004, 133, 137, 139-140, 169).

How soul stays in human body?

Formation of human body was followed by activation of mind and prana. Mind rules over 10 senses, intellect rules over mind and soul rules over intellect. Because of currents of soul, knowledge and perseverance, it acts on actions that God has given. When awake, soul stays in eyes. This is because eyes can see how long soul is in body. During dream, soul stays in the field of mind, which is associated with brain and heart. During sleep, soul stays with prana. In the world, only soul and prana remain awake, rest can go in sleep mode. When prana does not stay with soul, then soul stays with consciousness that keeps human alive. Human comes in external world because of mind. After death, soul travels as subtle body and depending on actions, soul may go for rebirth or *moksha*. In *moksha*, soul travels in *kaaran* (causal) body (*AD1*, 2004, 169-171).

How after soul, mind and prana rule over human body?

Mind rules over senses, where conscience awakens, resulting in knowledge. Prana acts near and under mind. Both mind and prana are associated with nature. When 5 *T* of heart stay in brain, then prana reach there. When *brahmrandhra* activates, then *sanskars* of crores of years awakens in brain. A person, co-ordinating heart and brain, should try to meet with God. Atheist says that human body is constructed by mind and prana, but truth is that after construction, the power that centralizes mind and prana is God. Electricity is present in every part of human body. When it lights senses, that person shines in the world (*AD1*, 2004, 201-203, 207).

How we can give up evils and adapt the path of truth?

By knowledge, we should finish our evils and habit of finding faults of others. A person reaches high by self actions and

thoughts, and by characters comprising generousness, compassion and non-violence. One, who wishes to make voice and life great, should give up evils and adapt the path of truth. Speaking truth gives difficulty in the beginning but a time comes when such person shines like Sun and his/her voice becomes productive. A person should be polite, spread fragrance by thoughts and behavior, and do duties without asking for rights. A person, whose soul acts by keeping mind and senses in a row, succeeds in this world. We should keep our mind under control and become pious and well-behaved. When a person burns selfishness by knowledge-science, then that person becomes great (*AD2*, 2001, 329-331, 417, 419, 422; *DP*, 1992, 63, 110).

How ordinary soul can become great?

For ordinary soul, mind divides. When mind divides prana, desires get birth. Excess desires result in passion. When passions are not satisfied, anger takes birth, thereby resulting in arrogance. This is a big family of knowledge and attempt. One can control over this family by knowledge and prudence. For this, God has given Veda. This can be done when one has knowledge of 10 prana and could control division by mind. Our religion is to talk truth, and do not do any evil by mind, action and words. While doing any act, if our mind is devoid of fear, doubt and shame, that act is named by religion. Word takes birth from human soul. Currents, coming from soul, reach prana, then mind, and then senses, wherefrom they take external shape. Therefore, whatever we listen is voice of soul. A person cannot express words without soul. How much heart will be pure and great, so much word will be devoted. Words from human dwell in space. Therefore, a person should do great deeds, so that nature comes under him/her and acts as that person wishes; such acts should not be done that make nature control over that person. A person will have to fly high in spiritual field and act as per the orders of soul, resulting in peace of soul and delight in own life. For the growth of a person, God knowledge, and action and behavior of that person

should move together. If a person, becoming devotee of God imagines for something that God makes him available. Therefore, we should imagine becoming diety and attaining *moksha*. We should not look at evils of others but only virtues; this will make our life pious (*AD2*, 2001, 71-72, 76, 302-304, 403, 407; *YPM2*, 1991, 113; *YPM3*, 1993, 212-216, 220, 241; *YPM5*, 1999, 88; *YS*, 2000, 106; *YT*, 1997, 342).

How human body is structured and acts?

After prana, mind came in human body. Then 5 deities' came; eyes started to live as Sun, nose started to live as Earth, tongue started to live as Moon, skin started to live as air, and ears started to live as directions. This came in making of internal world. Mind using prana made external world, which appeared as senses. Then senses came into action. Next passion came and resulted in respect-disrespect, which are base for death. This is because, as per order, if there is action, it results in ego, whereas if no action, it results in despair; birth of death. Mind is extensive. It is related to every vein of human body. Balance of mind divides prana. As much prana divides, so much a person gets deformed. In sleep, prana awakes and escorts body, and soul goes to meet God. Soul rules over intellect, which rules over mind and mind rules over 10 senses (*AD1*, 2004, 199-201).

How yogi knows to dwell soul in God?

Human brain has 17 types including subtle brain. From different currents emanating from brain, intellect is made. Intellect has different types, fed with *satogun*, *rajogun* and *tamogun*. What a person thinks, nerves start acting accordingly in atmosphere. When thoughts from human soul reach subtle and Kranit brains, then a number of nerves awaken. These nerves awaken from thoughts and determination. Subtle brain possesses knowledge-science of Sun, Moon and planets, but it can be understood only by yogi. When soul of a yogi enters in subtle brain and *brahmrandhra*, then it travels in universe. Such yogi becomes non-violent and knows as how to dwell soul in God (*AD1*, 2004, 178-181, 204).

How intellect/ intelligence make a person efficient to work everywhere?

Intellect makes a person efficient to work everywhere. It is of 4 types as follows: i) *Budhhi*; ii) *Medha*; iii) *Ritambhra*; and iv) *Pragya*. Field of *budhhi* and *medha* is physical science, whereas field of *ritambhra* and *pragya* is spiritual science. Spiritualism breeds prudence and prudence breed politeness. Where there is politeness and prudence, there is life; whereas where is ego, there is death. A scientist, who understands *panchmahabhoot*, views world by *budhhi*, world in action by *medha*, goes in peace in *ritambhra* and views God in *pragya*. Devotee of God, entering in *pragya*, always talks on God (*AD1*, 2004, 184-187; *MPM*, 1999, 68; *YPM3*, 1993, 127-128, 342).

What is role of *brahmrandhra* in human body?

Brahmrandhra is 10th door in human body. It is also called the dwelling house of soul. It is situated in upper cavity in skull and has nerve plexus. It has various types of conducting nerves that have bearings on mind. Nerves (*Ida*, *Pingla* and *Sushumna*), which starts from navel, passing through heart connects with subtle brain, then *brahmrandhra* and finally connects with spine at the place of *kundalini*. From nerves (*Ida*, *Pingla* and *Sushumna*) emanate 100s of currents that have relation with external world. *Brahmrandhra* has very minute nerves (60 crores) that connect with planets. *Seemant* named nerve has relation with Sun and *Trianchyati Saryat* named nerve has relation with Jupiter. Root cause of desires that come up in human heart is *brahmrandhra*. When currents from mind reside in suble body, then such body may travel different planets. When prana and mind coordinate in *Dyu Lok*, then such yogi comes in equilibrium. At this state, yogi can understand of physical (gross), subtle and causal bodies (*AD1*, 2004, 180-181, 204-207; *APY*, 2005, 47; *YWAR*, 2002, 24).

What is role of heart in human body?

Brahmchariji said, “One heart stays in the middle of human body, where conscientiousness resides. Another heart stays in cerebellum, where soul resides.” Root of all 3 human bodies is

heart, where are present *sanskars* of different births. Thoughts take birth in heart, then reaches in *brahmrandhra* for purification and then spoken out by tongue. All feelings of jealousy and hate originate in heart. Brain has relation with heart. Such as sprouts during sleep awaken in human heart, so as vocabulary is present in *Dyu Lok*, heart of God. Prana of heart is truth and death of heart is lying. A pious heart generates an upstream and incomparable light, which makes a person to meet God. Heart becomes pious when mind, by controlling areas of senses, becomes stable and then gives birth to beautiful inspirations (*AD1*, 2004, 181-182, 204; *AL*, 2003, 84; *MPM*, 1999, 68; *YPM5*, 1999, 339; *YS*, 2000, 177-178).

What is role of *antahkarana* (subconscience) in human body?

Antahkarana or *chitta* is a minute zone and dwells below *brahmrandhra*. It is the place, where *sanskars* of different births stay. After death, *sanskars* go with soul. God is devoid of *chitta*; therefore, God does not take birth. Where there is *chitta*, there is birth; where is no *chitta*, there is *moksha*. *Chitta*, like soul, is somewhat strong. It is so minute that it always stays with soul. By sanctification and purification of *antahkarana* by control over our voice, heart becomes pure. When we rule over voice, we speak only truth. We can rule over our voice by pious food, which results in pious behaviour (*AD1*, 2004, 182-184, 344; *AD2*, 2001, 361; *YPM3*, 1993, 141).

What is mind?

Mind is minutest element in the world. It is of 2 types: i) special; and ii) ordinary. Special mind is present in humans and ordinary in space. Mind divides atoms and waves. In humans, it divides family as father, mother, son etc. In nature, ordinary mind divides air and fire. In Earth, it divides water and thereby producing plant matter. Speed of mind is more than air. It can adapt to worst speeds. Mind brings hatred and develops selfishness in a person. It can divide a house and nation. It is related with actions, because of which, it stays with soul. It stays in a person how long there are *sanskars*. What good and evil senses feel from nature, that soul experiences

through mind, because mind meets soul and soul meets God. When soul meets God, its relationship with nature severs. Mind dwells in sea waves, Sun rays and in different planets (*AD1*, 2004, 187-188; *AD2*, 2001, 86; *DP*, 1992, 82-83; *YWAR*, 2002, 24-25, 154).

What are actions of mind?

Mind gathers *sanskars*. If mind is stable, *sanskars* will be good; but if mind is wavering, then it may lead to horrible movements including human's death. In dream, mind creates what it does not have in real. On awakening, mind divides world. Mind is dividing universe. It is charioteer of senses. Whatever evils a human does, that all is creation of mind. Intellect sets mind stable. A person, who can make mind meet prana, becomes yogi. Mind divides world and creates nations. Different vegetables and drugs dwell in space as atom, wherein is availability of mind and its currents. Because of division by mind, juices and tastes differ in trees and vegetables. Splendor of juices is by prana, but division is by mind. In case, mind is not in Earth, then there would not be prana and production of vegetables. All planets move by mind and prana (*YWAR*, 2002, 154; *AD1*, 2004, 189-190; *AD2*, 2001, 73-76).

What is role of prana in human body?

God has bestowed 2 types of pranas, normal and special. Normal prana is activating phenomenon world. Special prana operates under soul. In human body, 5 pranas (prana, *apan*, *vyan*, *udan*, *saman*) operate under soul. Pranas are 10 as follows: i) ***Prana*** - It is related with transport; ii) ***Vyan*** - It is head of upper part above throat. It is related with space. It gives energy to all veins in human body; iii) ***Udan*** - It is related with throat and digests all matter. During death, *chitta*, prana and soul leave body, and at the same time whatever thoughts are there in mind, prana and *udan*, accordingly human body takes birth otherwise goes to other *yoni*; iv) ***Saman*** - It has power of division; v) ***Apan*** - It stays below navel and has gravity, because of which it separates faeces from body. It takes a person away and makes move. When, prana and *apan* have same speed, that person dies; vi) ***Nag*** - It breeds desire of sex

and anger; vii) ***Devdutt*** - It keeps beauty of a person; viii) ***Dhananjay*** - In case, *Nag* prana due to some reason gives up working, then *dhananjay* takes up that working; ix) ***Kuru*** - It makes a person *brahmvetta*; and x) ***Krikal*** - It makes one jittery and takes to *Dyu Lok*. If we can make *udan* meet with *kuru* and *krikal*, then we come in minute body (*AD1*, 2004, 196-199; *MPM*, 1999, 69; *YWAR*, 2002, 152).

Why a person is intent to know?

Nature has relation with mind through nerves. All 84 types of waves originating from mind are connected with *brahmrandhra*. Again, from each nerve, there are 72 types of waves, which have their bearings with worlds and with various suns. When these waves of mind with their vibrations, begin resurrecting subtle body, at that time yogi starts realizing vastness of this phenomenon world. When prana and intellect come in contact with each other in cosmic state, then yogi gets into a state of static equilibrium and acquires complete control over consciousness. Then yogi acquires knowledge of working of physical, subtle and causal bodies. Mi Bharadwaj told that words, when pass from an individual to cosmos, give rise to 1000s of radiations. He advised not to utter impure words, because if impure words come into contact with *chitta* of a person, his intellect will get polluted. This will result in loss of confidence, thereby leading to death. He further told that millions of atoms, which originate from navel, pass into atmosphere from prana. Also, millions of atoms of soil, water, fire, air and space escape from nose. A yogi, through yogic powers, combines these atoms and acquiring subtle body through these atoms can acquire physical body without taking birth. In the same way, radiations emerging from eyes enable us to differentiate between a wife, sister and guru. A yogi, on concentration of such radiations, acquires knowledge of all worlds. Similarly, from words related to *satogun*, some are connected with senses, followed by mind, then intellect, *chitta*, *brahmrandhra* and finally connected with ear. *Brahmrandhra* is closely connected with *Dyu Lok*. Thus ear gets in touch with *Dyu Lok*. Yogi, through yogic powers, gets in contact with these words through mind and prana and thus acquires

complete knowledge of past and present, both of physical and subtle worlds. Knowledge of soul introduces humanity in this world, takes one to *moksha* and makes a nation great (*GKU*, 2002, 18; *YWAR*, 2002, 25-29).

How rishis possessed both spiritual and material knowledge?

To become rishi, one has to own both physical and spiritual disciplines. In physical discipline, one has to put control over voice, eyes and ears. In spiritual discipline, one has to gather the waves from *gyanendriyan*. Indian rishis possessed both spiritual knowledge and scientific knowledge of matter. A physical scientist can travel in aircraft for a limited space only, whereas a yogi in subtle body can travel in all planets. But the scientist of today says that this is simply a matter of imagination. Materialism makes a person noxious. Natural food of humans is fruit from plants. To consume food of devils and violent animals is against the principle of God and it results in loss to soul. A person when kills a living being, soul leaves but pain and incomplete thoughts remains with body, resulting in violent nature of person feeding that dead body. Feeding on other living beings is sin, and our life after death fell to inferior *yonis*. A person cannot hope to attain knowledge of self and then of the God unless one adheres to the principle of APD. If we wish to rule over nature then we have to control over intentions of mind. Intentions of *chitta* can be ruled by control over voice. For this, we have to speak sweet and soft (*AD2*, 2001, 4-6, 86-87, 305-306; *PM*, 1994, 109; *YWAR*, 2002, 173-174).

How yogi acquires knowledge of other planets?

When currents of mind are fixed in heart and all feelings of intellect are concentrated, then heart functions as vehicle, wherein mind takes seat and rises up from body and roams in ethereal regions and celestial spheres. When a combination is formed of 5 pranas, soul gradually begins to leave off its earthly relations, enters *mooladhar* and rises up to reach navel centre. Then yogi crosses navel centre and reaches heart centre. At this stage, soul with life winds and primary elements transforms itself into a very light and

subtle form and then it enters throat centre and feels that it has reached the region, where life winds are highly subtle. Then soul of yogi reaches *Triveni*, where Earth, Sun and Moon join together. On proceeding further, soul enters *brahmrandhra* and comes in contact with a strong light of ocean. Again, when *kundalini* awakens in *mooladhar*, then soul in a more subtle form rises up through spinal cord and gets quite unsmeared and becomes capable of perceiving the God. Yogi, acquiring aforesaid knowledge, learns capacity to let his soul leave physical body at will and roam in desired planets (*YWAR*, 2002, 4-6).

Who enjoys eternal bliss?

Mind is needed only for so long as soul is bound with cycle of transmigration. As soon as soul is liberated from this cycle, its relation with mind terminates and it enjoys eternal bliss. Pleasure and pain are products of nature and these, together with mind and other organs of the body, are all material; whereas bliss is spiritual and this being an innate quality of soul can be enjoyed by it without the aid of mind. Mind that is material together with other material objects is related to the soul. Soul alone can attain God and when it attains God, its material relations cease (*YWAR*, 2002, 19-20).

What are 2 phases of human life?

Just as lunar month consists of 2 fortnights, dark and bright, similarly, a person has to face 2 kinds of situations in life. The period, which is full of troubles and ignorance, is dark period. A person, who leaves off path of virtue on account of those calamities, loses all worth. If a person goes on striving and fighting against all obstacles coming in way and sticks to duty, a time comes when all problems are solved and such person attains complete success in efforts. Thus dark side comes to an end and bright side makes appearance with all lusture and glory. With the help of true knowledge, which is narrated in Vedas, one can uplift soul and cross over the world. Thus, a person has to face 2 kinds of situations in life; one is dark and other is bright. One is outcome of sinful acts and other the outcome of virtuous acts. It may be *Satyug*, *Treta*, *Dwapar* or

Kalyug, 2 phases of a person's life must appear in life time, according to the deeds performed by that person (*YWAR*, 2002, 141-142, 147).

What are dark and bright periods?

In the life of a person, a dark period appears, but then that person must not leave path of virtue and must boldly face all calamities. After that, certainly a bright period will come. Brahmchariji said, "I have seen those days when kings and emperors had to face great calamities. But calamities made those kings and emperors brighter and due to calamities, they are still shining in the pages of history. Such is the case of King Ram, who stood firmly and faced boldly those calamities and at last conquered Ravan. He was so righteous that after conquering Lanka, he handed over the kingdom to Vibhishan. When King Ram was departing from Lanka, Vibhishan wanted to offer some presents to him. Ram did not accept anything from Vibhishan keeping himself within the bound of morality and righteousness. Those, who keep themselves within the bound of morality, go on rising up and up; but those, who cross over the said bounds, are doomed to destruction." In *Dwapar*, Maharaja Yudhishthir performed *R. Yajna* at Indraprasth. At that time, Lord Krishna said that coming time is such that *yajna* will not remain even as of today. Next time is of darkness, when world will be in ignorance. Human life will be without development. Every era has people of every walks. This is true that sometimes nobles go more and sometimes demons (*YWAR*, 2002, 143-147).

How every act is ingrained on soul and one has to reap fruits of that action?

God is enthroned in the heart of a person. Whatever action we perform, He gives fruits of our actions. According to Vedas, God is ingrained in our soul. When a person does something, impressions (*sanskars*) of deeds are ingrained on soul. We have to go on reaping the good or bad fruits of our actions till impressions remain in our hearts. We should therefore always do good deeds. Mind is controlled by always doing good deeds and thus subtle body is also purified. Thus impressions of previous births are sanctified and we are able to realize God, Who alone gives us the fruits of

good or bad deeds. If our minds are pure and clear, God is essentially quite near. A person should do as duty demands. Even in untoward circumstances, one must do duty faithfully and make life sublime (*YWAR*, 2002, 106-109).

What is theory of karma?

Law of deeds has a gigantic force. Brahmchariji said, "Fruits of deeds, which were done millions of years earlier by me, are being reaped in this life. Everybody's deeds are different and one must reap fruits likewise. It is our duty to do good deeds and enrich our life by pursueing the path of spirituality." Lord Brahma had a grandson named Kutri Muni, who underwent state of trance for 250 yrs. The boy sage was under an illusion that he had acquired all sciences and went to the soul (Shringi Rishi) and told, "I am the master of all 3 worlds. I have just reached your stage of attainment." Shringi Rishi said, "Law of Karma is infallible. Intellect of a person is changed according to fate." Knowing vicious intentions of the boy sage, Shringi Rishi cursed him to embrace death. The boy sage died. Brahma reached in anger the scene of death and said to Shringi Rishi, "As you have ended the life of son of a sage, consequently you will have to undergo births and rebirths in all the ages in *Satyug*, *Treta* and *Dwapar*, but at the expiry of 5500 yrs of *Kalyug*, you will be born in an unknown family and you will be deprived of the whole treasure of your knowledge. But in trance you will regain your speech, when your sound rise up to the atmosphere, where it will meet with subtle bodies of great soul and while in their good company, your voice will reach the mundane Earth of the mortals." Shringi Rishi told that he underwent punishment given to him by Guru Brahma. All curses depend upon the Law of Karma. Shringi Rishi said, "Curser is higher soul. At the time of punishment, I was clearly told by my Guru that in my future birth, I shall have no Guru or mundane surface after quitting solar and celestial planes. If I don't get any immortal yogi Guru, how could I be blessed again and how could I make my life a success?" At this my Guru said, "You will get a blessed soul as your Guru, when you reach 50th year of your life on the Earth (*YWAR*, 2002, 112-117)."

What are types of karma?

Karma is of 5 types [*urdhva* (upward), *dhruva* (downward), *aakunchan* (extraction) *prasaran* (broadcast) and *gati* (movement)] as follows: i) *Urdhva* – What karma is, the same is accepted; ii) *Dhruva* – This karma is found in persons filled with bad habits, such as ill-intentionrd look; iii) *Aakunchan* – This karma makes intellect narrow filled with hatred and leads to destruction. Such person is filled with attachment, hatred and anger, and does not think broadly. In this karma, a person becomes mean; iv) *prasaran* – How broad is life, so much that person lives. Such person becoming sage thinks on God and feels delighted; and v) *Gati* – What we do that is *gati*. Thus in 5 karmas, whether we become realistic or traditionalist, this we have to think over in this karma (*AD2*, 2001, 308-311).

What is death?

After death, soul has no relationship with any human being but only relationship with karma. Death has 2 forms, conservative and yogic. Conservatism says that every person stays in the mouth of death. One, who is coward, lives in the mouth of death. How long soul has endurance, so long is life. At death, first of all soul leaves body, followed by mind and prana, and then movement of senses goes. In physical science, there is death; but in spiritual science, there is no death. Body is made up of *panchmahabhoot* and after death none of 5 elements ends up. Thus, visually, after death, neither soul dies nor 5 elements end up. Then death of death is God; one, who knows God, does not die. When alone, an ordinary person feels no existence of self, whereas yogi says that death is ignorance and he is with God. When human heart coordinates with the heart of God, there is no death. This is God cycle, wherein death and birth appears. When human mind separates from prana, prana separates from soul, and atoms separate from senses, then this separation is termed death. Conversely, when death time comes, gathering and meeting of mind, prana and atoms transforms into separation. Rishis told that after death, atoms of great persons roam for about 50 yrs at the place of death; half portraiture of that person

stays at the place, where he/she died. Also, human portraiture stays with words of that person. A person fixed with sex, anger, greed, attachment and ego meets death. Those, who feed on others and feed impure food, meet death. Ignorance and attachment give fear of death. (*AD1*, 2004, 210-215, 217-221; *AD2*, 2001, 131-132; *MPM*, 1999, 112; *YPM2*, 2001, 102; *YS*, 2000, 208).

How to win over Death?

One, who understands God, becomes free from death. A person, who knows prana and how to bring prana in different parts of body, wins over death. A person, who knows forms of prana and how prana coordinates with *apan*, *apan* with *vyan*, *vyan* with *saman*, *saman* with *nag* and *krikal* and *nag* and *krikal* with *devdutt* and *dhananjay*, wins over death. We can win over death when we are well fed by knowledge-prudence. *Yagnik* and yogic persons win over death. When one sees, smells, listens, speaks and touches truth, then such person possessing truth understands that God is truth, goes over death and seeks *moksha*. When we think on importance of God, then our heart gets filled with joy. When that light fills in our body, darkness goes, because world of God is devoid of darkness. We can win over ignorance, narrowness and evils by the light of God. Therefore, our every breath should be stitched with *OM*. When we shall enter *OM* type beads in the thread of prana, then our throat getting to mind reaches to soul and then God. Therefore, using Veda, we can make our life radiating like Sun. Every person should become knowledgeable, get into light and win over death (*AD1*, 2004, 221-225; *YS*, 2000, 209-210).

How soul travels after death?

After death, soul leaving behind body is accompanied with subtle body, which is composed of 17 elements (intellect, mind, 5 *gyanendriyan*, 5 *karmendriyan* and 5 pranas). Further, thoughts and feelings, which predominate mind of a person at the time of death, continue to influence soul even after death; and after death, soul enjoys company of other similar souls in subtle bodies in ether. After death, soul goes in space, where it stays in air named *Sontati*,

Kirnati, and *Sombham* followed by *Yama* named air comprising air types *Subhay*, *Redhi* and *Ghiranti*. Passing through these 6 air types, that soul leaves behind memory of past body and family etc. After that, from *sanskars* in *Antahkarana*, next birth is decided. Mahanandji stated that after death, soul roams in ether for 13 days. Brahmchariji told that there are examples when soul took rebirth soon after death, and also souls have continued to roam in ether 100s yrs. One thing however is certain; a soul has to take birth after death according to deeds performed in life time. Souls of *tamogun*, after death roam for 13 days in company of other souls of same category, and then they must have to come back and take birth in this world. Souls of *satogun*, if desire, may come back to this world after 1 month of death or may enjoy company of liberated souls for even 100s and 1000s yrs in ether. Just as in this world a physical body is ruled by another physical body, so there in the ether a subtle body is ruled over by another subtle body (*AD1*, 2004, 227; *YWAR*, 2002, 14-16).

From which door the soul leaves after death?

Human body has 9 doors. Yogi has 1 more door, *brahmrandhra*. Depending on *sanskars*, deeds and door of soul leaving body, next birth is decided. Mother Gargi said, “After death, if soul leaves through genitals and anus, next birth will be insects of human waste and urine. When soul leaves through mouth, next birth will be of poisonous insects like snake etc. When soul leaves through nostrils, next birth will be of human; soul leaving through *Chandra swar* will have *tamogun* properties, whereas soul leaving through *Surya swar* will have *satogun* or a mix of *satogun* and *rajogun* properties. When soul leaves through ears, next birth will be of birds. When soul leaves through eyes, next birth will be of water animals. When soul leaves through *brahmrandhra*, next birth will be in *Satyug*.” Brahmchariji told that from which door soul family leaves this body after death, it stays in same type of planets; soul leaving through eyes stays in human planets, leaving through mouth stays in *Ashvani* planets and leaving through *brahmrandhra* stays in *Dyu Lok*. Soul leaving through anus becomes insect. Soul

leaving through *Surya Swar* of nostrils becomes human that stays in *Dyu Lok*, whereas soul leaving through *Chandra Swar* goes to inferior *yonis*. Soul leaving through mouth goes in the womb of mother at human planet. In eyes, 1 eye is named *Surya netra* (Sun eye) and another *Chandra netra* (Moon eye). Soul leaving through *Surya netra* stays in Sun planet. When soul passes through *Chandra netra*, after passing through atmosphere, some soul goes to *Dyu Lok*, some to Jupiter and some to Moon. Every sense has 84 branches; therefore, 84 lakh *yonis* get formed (*AD1*, 2004, 228-230; *YS*, 2000, 185-186).

After death, how next *yoni* is decided?

Mi Shandilya told that soul after leaving this body reaches to *Yama*, which is air of 3 types (*satogun*, *rajogun* and *tamogun*). If a person leaves body in *satogun*, then soul reaches to *Satoguni Yama*; if a person leaves body in *rajogun*, then soul reaches to *Rajoguni Yama*; and if a person leaves body in *tamogun*, then soul reaches to *Tamoguni Yama*. Above of *Yama* air is deity air. One, who adapts divinity, becomes deity. In eyes, when soul leaves body through Sun eye door, reaches to Sun; whereas when soul leaves body through Moon eye door, reaches to Moon. In ears, there is Bharadwaj door in one ear and Kashyap door in another ear. If a person leaves body through Bharadwaj, then soul receives *rajoguni* nature and reaches to prime worlds. If a person leaves body through Kashyap, then soul reaches to *Aaruni* worlds. If a person leaves body through mouth, then soul receives *rajoguni* nature and that person receives national status. Soul leaving through *Surya swar* of nostrils becomes *satoguni* human, whereas soul leaving through *Chandra swar* goes to inferior human with a mixture of *satogun* and *tamogun*. When soul leaves body through anus, it attains such *yonis* that continue to remain in death and birth. Soul leaving body through genitals attains hell *yonis* in this world. When soul leaves this body through *brahmrandhra*, it attains heaven. As per other theory, soul after leaving body is churned and attains *yoni* based on richness of human intentions (*AD1*, 2004, 231-233).

What Yama preached Nachiketa for soul leaving human body?

Yama preached Nachiketa that soul, while leaves body, has 3 types (*satogun*, *rajogun* and *tamogun*). Next, *satogun* has 102 types, *rajogun* has 103 types and *tamogun* has 152 types. What type the soul is, same type *yoni* it attains. Such as if soul has done some actions very trivial, it attains life for a moment and next moment death. In some cases, soul attains both birth and death for 36 times; and in some cases, soul attains both birth and death in 1 year. There are also such *yonis* that attain life of 100s yrs. Such are the imaginations and determinations of a person, so are *yonis* it attains. There are such *sanskars*, which result a person in person. Such as, while leaving body, soul has ordinary *rajogun* and *tamogun*, then it attains ordinary human body; whereas a *satogun* rich soul attains great human body resulting as deity. Such souls that are rich in *satogun* and fire reach to planets Mars, Mercury etc. and finally reach Sun. After leaving human body, what types of actions and intentions are present in *antahkarana*, same types of souls stay in space. In case a soul possesses actions of a deity, such soul stays among deities till it has actions of a deity and then, as per actions present in *antahkarana*, it goes in world to bear those actions. Principle is that such are the actions and intentions, same type of birth that soul will attain. A *tamogun* rich soul, staying for 13 days among *tamoguni* souls, will take birth compulsorily. A *satogun* rich soul, if desires to come in this world after death, it comes after 1 month compulsorily. Other such souls stay for 100s yrs among *satoguni* souls. There are 4 principles: i) as soul lefts body, it gets immediately next birth; ii) as soul lefts body, it gets next birth after staying for some time in space; iii) some souls that stay between subtle and causal body are similar to deities, stay among deities and then take next birth in this world; and iv) some souls that stay near *moksha* take birth in this world, and after staying sometime in this world go back near *moksha*. A soul that has entered in prana and can get to God is called soul without life. When eye balls become a form of fire then eyes cross over death. Human voice has different tastes, which coordinates with water. When our tongue becomes like water then we win over death of voice. Our speech with words

has coordination with space. Our words becoming subject of ears make ears win over death. Skin is present in the form of air. In the form of air, it becomes form of prana and then wins over death. Similarly, nose becoming a form of Earth wins over death. Thus win over death is to understand soul (*AD1*, 2004, 233-237; *MPM*, 1999, 52).

What are demon and ghost *yonis*?

Pishaach (demon) *yoni* has more virtues and fewer sins to their credit. They, after staying at high positions in world, receive place below *devyan*. They dwell in Moon. In Hindu community, *shraadh* is observed for dead person. Soul is immortal and hence need no *shraadh*. In world, life has *shraadh* but death does not. Today, it is said that ghosts attack humans. Rishis told that there is no evidence of ghost and hence it is nothing. It is said that in untimely death, soul roams in space and that is named ghost. Brahmchariji told that without mother, none can roam in anybody's body. In conclusion, there is neither ghost nor untimely death. None can die without time (*AD1*, 2004, 239-241; *YPM2*, 2001, 73).

Who are *devta* (divine souls)?

Souls of subtle bodies dwell in space and named divine souls. In *Dyu Lok* live *Jeevan Mukta* (near liberation) souls, including divine souls that are dominated with fire elements. Yogis become capable of establishing contact with divine souls. Wave currents of yogi's thoughts from mind, vocal faculty, intellect and subconscience are rendered sublime and pure; 3 bodies are also charged with those currents. There are 36 currents belonging to physical body and 72 to subtle body. Similarly, divine lights belonging to vision are said to have been constituted of 372 radiations of currents, and 384 are said to be currents belonging to audio facility. All these currents are related to mind and prana. When mind and prana are harmonized, these currents are also synchronized. At this stage, the being is transformed into a sort of causal light, which attains Godhood, and called *moksha*. Yogi prepares a qualitative type of *somrasa*, which is derived out of 10 pranas and then mixed up with

mind currents. When *somrasa* is offered as oblation alongwith sense objects, then that great person, revelling into divine worlds, transcends to the Godhood. In solar sphere, *yajna* and yoga are performed with thoughts. In Mars, living beings, their yoga practice, their science and national order are considered to be akin to those as existing on Earth. In lunar sphere also, there is a pattern of yoga. Except divine souls, *panchmahabhoot* are also *devta*. Besides Sun and Moon, fire gives us light, and water raises and Earth grows vegetables. Mi Para told that soul, on reaching in this world becomes devotee and *yagnik*, then such soul stays in *Devyan*. At *devyan* live subtle bodies with excess of air and fire. For example, soul of Mi Madhupan was soul of *devyan*. Soul of Mi Madhupan was born as Krishna. Soul of Mi Atooti was soul of *devyan* and was born as Mi Dayanand (*AD1*, 2004, 230-231, 238; *YPM2*, 2001, 74-76, 80; *YS*, 2000, 184; *YWAR*, 2002, 31-34, 97).

What is *moksha* (liberation from rebirth)?

When soul in body does great deeds, then soul gathering light and undergoing results of good or bad deeds finishes *sanskars* and then gets supreme delight. *Moksha* is attained when mind and prana are synchronized. In this state, soul only mobilizes mind by its mere contact. It only divides prana. As soon as soul comes in contact with nature, divine lights of 3 types of bodies are swiched on. Their generation is considered to be from heart and in heart only the contact with soul is established. About 1552 currents emanate from heart. Each of these currents gives rise to 72 sub currents; these currents pertain to divine bodies. When soul in body does great actions, then enduring those actions soul becoming *Brahm* (super soul) reaches in the lap of God, where soul attains the highest delight or *moksha*. To attain *moksha*, soul has to dwell and travel through following worlds in a given order: i) nature, 136; physical body, 40; subtle body, 60; and causal body, 36 worlds. Soul becoming *Brahm* attains *moksha* and lives in *moksha* for 100 *Brahm* yrs. When soul attains *moksha*, then mind departs from soul. During *moksha*, after enjoying excessive delight, soul gets aversion and desires to go in body

form, and then God blesses and gives birth again (*AD1*, 2004, 107-110, 113, 237-238; *YWAR*, 2002, 35-36).

Is *yajna* first step for *moksha*?

Mi Shikamketu told, "Among all actions, *yajna* is best and it is the first step towards *moksha*." Alongwith words, pictures of *yajna* participants in minute forms by sitting on *yajna* fire waves reach to *Dyu Lok*. One, who co-ordinates spiritual and physical *yajnas*, that person crosses over death. *Yajna* makes a person meet God. When we finish sex, anger, greed, attachment and ego type oblation in knowledge type fire, then it is called spiritual *yajna*. Brahmchariji said, "*Yajna* is your auspicious deed. How long you are not of character, vigour and devotion, and you do not achieve rectitude, till then you are unfit to sit for *yajna*. You are unfit for *yajna*, in case you feed on other living beings. If you reach near *yajnashala* as sinner, then *yajna* fire will finish you such as fire burns fuel. You have to adapt non-violence, rectitude, valour and celibacy to reach in the lap of God. You will be called a human, when you are high in spiritual power, humanity, knowledge and character. How God inspires, you move on that path. You do not feed on other living beings, but protect them and they will protect you. You recite God. When you will become polite and pious, your evils will finish in fire of knowledge, you will be free from birth, and cross over this world (*MPM*, 1999, 6-9, 52; *YPM3*, 1993, 59-66, 70-84)".

How yoga is related with *moksha*?

To rule over every sense is yoga. Such as God is yogi, so as a person is yogi. Soul in human body using knowledge divides mind and using attempt divides prana in its 10 forms. How long mind does not concentrates by giving up its division act, till then there is no *moksha*. Mind concentrates by prudence. This area belongs to great people, who are of 2 types: i) those whole heartedly devoted in God and see in every particle of God; and ii) those, living among public, devoted in God. Complete yogi is one, whose soul integrating knowledge and attempt and then riding on them meets God; this is

called *moksha*. In case, we wish to seek *moksha* by inner feelings, then we have to unite mind and prana (*AD1*, 2004, 242-243, 343; *YPM2*, 2001, 87, 91, 95, 97).

How many types of yoga are?

There are 5 types of yoga: i) ***Physical Yoga*** – This yoga cure physical and mental diseases; ii) ***Voice-Chitta Yoga*** – If mind is free from fear and deseases, then it does not affect from mind of others; iii) ***Drug Yoga*** – We should take such drugs that gives pleasure in our life. When mind and prana act appropriately, then our body remains disease-free. Before setting mind and prana in a row, our mind should be in yoga; iv) ***Science Yoga*** – Physical science measures mind and intellect. Understanding fire, it tries further to know fire currents. This is science yoga; and v) ***Spiritual Yoga*** – In this yoga, different drugs are heated and then consumed, resulting in purification of mind and intellect. This should be followed by *Pranayama*. This results in physical, spiritual and intellectual progress. (*AD1*, 2004, 316-318).

Who is yogi?

Great people are of 2 types: i) Those, who are wholly devoted in God and ultimately attain *moksha*; and ii) Those, who living among public, sees God in every particle and their soul becomes so progressive that what they express becomes must for nation and public, or their physical body is killed. A person, who owns truth and fears God, certainly crosses over this world. Complete yogi is one, whose soul riding on knowledge and attempt meet God. Such yogic soul is so powerful that, by leaving body, soul roams different planets and then come back in that body. Human soul, riding over mind and prana, can meet God. Such person or yogi becomes aware to different planets. Yogi is omniscient and his soul is clean. His *Ida*, *Pingla* and *Sushumna* nerves become so minute and pious that what language he desires that language comes near him. Yogi has relation with divine souls. When yogi understands his mind, he learns 8 directions and *Shodash Kalayen* (16 arts/knowledge), and thus knows of the world. We can covert *rajogun* and *tamogun* in *satogun* by *Pranayama*. *OM* is when voiced, then *OM* voice

alongwith mind and prana moves upwards. When mind, prana and soul come in a row of *OM*, then yogi feels delighted. Yogi, who performs spiritual *yajna*, enjoys this delight and feels presence of God. There should be prudence between devotee and God, husband-wife, parents-son and king-the Subject. A yogi, who lives in spiritualism, rises above society and nation. A person should recite God and set peace and justice in heart (*AD1*, 2004, 324-326, 328, 330, 336-338; *AD2*, 2001, 322-327; *YPM2*, 1991, 46; *YPM3*, 1993, 212-213).

How to become a yogi?

To become yogi, thoughts must be true; search own errors, and do not look errors of others. Yogi is one, who is neutral and concentrated in self. Remembering God conscientiousness awakens human conscientiousness, which is named yoga. In yoga, deity is *OM*. Divine light comes when mind getting knowledge stops division, thereby resulting in no *sanskars*. After this, mind dwells in the light of God, meets God and then that person attains *moksha*. While entering in devotion, first of all put control on sex, anger, greed, attachment and ego, followed by acceptance of results, both good and bad. Pious food and behavior take a person in spiritualism. It is impossible for a non-vegetarian to become yogi. With determination, yogi coordinates mind and intellect and extracts nutritive elements of fruits. Yogi has to win over sleep. When soul understands form of immovableness, then it understands conscientiousness. At this state, sleep never affects. Yogi has different motions including *Jeevan Mukt* yogi, who can get birth without the womb of mother. In subtle body, when *satogun* is dominant, soul flies high with deities and *Jeevan Mukt* souls. When we dedicate before God, then yogic waves grow in us, we look God in every particle, and then God takes us in His lap (*AD1*, 2004, 245-253, 255-257, 321-324; *YT*, 1997, 33).

What is *ashtang* or 8 principles to become great?

For a person to become great, *ashtang* includes following 8 principles: i) ***Yama*** (ethical restraint) - It includes non-violence,

truth, *asteya* (non-stealing), celibacy and *aparigrah* (non-possessiveness). Excessive greed makes a person feel a strong heat that swallows merits of that person; ii) ***Niyam*** (rule) - It includes cleanliness, contentment, practice of devotion, self-study and dedication in God. Best yoga is to adapt the path of God. God is such a vast source of delight that when we recite Him, our senses go quiet and our heart and soul appear mixed with God; iii) ***Aasan*** (a seat) - It includes a pious *aasan*. Normally, river bank is preferred for devotion, wherein God is prayed in *Brahmmoohurt*; iv) ***Pranayama*** (a process of breath) - Every person should do *Pranayama* and that person should always be ready to make prana move upwards; v) ***Pratyahaar*** (control on senses) - Human brain and heart get concentrated when a person narrows down desires and pleasure. Human heart becomes vast when one becomes generous, knowledgeable and thoughtful; vi) ***Dhaarna*** (retention) - Yogi, by understanding all physical actions, becomes known to all 3 forms of bodies. Using *Dhaarna*, *Dhyana* (meditation) and *Samadhi*, yogis make their mind so still that *tanmatras* merge in mind, mind in intellect and intellect in *chitta*; vii) ***Dhyana*** (meditation) - Coordination of prana in mind is named *dhyana* and finally *moksha*. Our objective to come in this world is to concentrate *sanskars* by *Dhaarna*, *Dhyana* and *Samadhi* and finish the limits of *chitta*. Coordination of prana in mind is possible by celibacy and fasting; and viii) ***Samadhi*** (mind concentration) - *Samadhi* is to attune in the meditation of God. One, who coordinates heart and brain, gives up hatred, sex, ego and disrespect. Such person feels capacious both in heart and brain, *vyan* behaves as great scientist and yogi enters in *Samadhi*. In this state, yogi looks the conscientious of God in universe, becomes devoid of evils and virtues, and soul has relationship with prana only. Such soil riding over prana can dwell in space and can view directly the spiritual world of God (*AD1*, 2004, 258-315).

Is there life on Moon?

Brahmchariji said, “Man of today went to the Moon and found no life there, but has approached only the northern part and that there is a certain Krothkut line in that part, which man has not been

able to cross as yet. When will proceed further, he will find the existence of life there. As far as man has gone yet, there exist some particles of air element only, and on going further, particles of water element will also be found. On Moon, there is predominance of water and air elements. According to Vedas, the life on Moon is said to be of *Pishach* race. A person of Earth, made of soil element, may not be able to live for more than 6 months on the Moon, because he may get desiccated due to predominance of air element there. In future, man may be able to travel on the Moon, but as far as the other aspects of living are concerned such as agriculture, trade, erecting of buildings and opening of offices, these things will not be possible there for the man of Earth. On Moon, chief food is cereal, which is produced there and consists mainly of air and water elements and is suitable for those living there. Just as cereal on Earth consists mainly of earthly particles, similarly, cereal at Moon consists of particles of air and water. On Moon, there are very high mountains, and will be very difficult for man of Earth to cross them (*YPM5*, 1999, 344; *YWAR*, 2002, 163-164)."

What elements predominate on Moon and other spheres?

There is life on Moon and on Jupiter. On Mars, soil element dominates, and on Jupiter, there is predominance of air and fire elements. Similarly, in polar sphere, there is predominance of Akriti Ashwani elements; while in Jyeshtha, there is predominance of soil and fire elements. Solar sphere consists of fire elements. The living beings on Moon are functioning there as a nation. They work in their offices. They have amenities to enjoy there. On Moon, the body, line of thinking and eating habits of living beings are not quite favourable. Human of Earth may be able to see those living on Moon with or even without the help of instruments, but will not be able to understand their speech. It is possible that a person may manage to remain on Moon alive for as long as 6 months if he/she carries certain necessary elements from Earth, and it is not possible to live there for a longer period. However, it is not impossible for a soul to live there in a subtle body. Such a soul can live even in the Sun (*YWAR*, 2002, 164-165, 170).

Who were scientists of Mars and Moon?

Much of the life streams on Mars, such as atmosphere, foodstuffs etc., are similar to those of the Earth. But the knowledge of science of inhabitants on Mars is far superior as compared to inhabitants on Earth. On Mars, there is a scientist, Somnanik, whose aircraft, Sanbhuti, has visited Earth, and another aircraft, Sombhawali, has travelled both land and water on Earth. On Mars, there was another scientist, Saunik, whose aircrafts with scientists had visited round the Earth, gathered information and returned back some 120 times. Maharaja Arjun stayed at Mars for 3 yrs and 3 months and wrote a book, Mangal-Ketu, which was destroyed during Jain period from library at Varnavrat, UP, India. On Moon, there was a scientist, Swanin, who sent aircrafts to Shanakriti planet and had established contact of Moon with that planet (*YWAR*, 2002, 171-172; *AD2*, 2001, 141).

Who was Prahlad, devotee of God?

Brahmchariji told that Mahatma Prahlad was a great scientist, well composed and God-conscious. Whereas Prahlad had regard for atomic science of matter, he had great faith in God. One day, as he was going to school, he observed that some kittens, which had accidentally remained enclosed in a potter's mud-pot that was kept for baking in the fire, had come out safe and alive. Potter said to Prahlad, "Your father says that he only is God. How can I accept the king as supreme because this is only God's miracle?" Prahlad became fixed in faith that it is some other entity called God. He established in his mind, "God is certainly something else and not my father, who is master only of his own Subject. One, who is the master of entire planetarium of this universe, knows what is stamped on our subconscience, and can protect a being in fire, can only be considered the God." Thereupon Prahlad's teachers sounded him that his father would torture him. Prahlad said, "I am not scared. According to my destiny, I shall have to undergo whatever tortures God had ordained for me. Almighty is some other entity, who is awakening my heart and who is animating the world (*YPM5*, 1999, 64-65; *YWAR*, 2002, 129-130)."

How King Hiranyakashyap, Prahlad's father, proclaimed self as God?

King Hiranyakashyap had begun to believe and assert that there was nothing like God in the world. He proclaimed, "The idea of God exists only in the flights of a person's imagination. The sovereign of a state is only to be taken as the supreme soul, the '*Parmataman*'. Therefore, I am to be considered as the lord of the Subject." King replied to his preceptor, Shaung Maharaj, "My mind eloquently says that God is no entity. It is only an imagination of a person. I have attempted to go to different worlds but could not trace the existence of God. It is only a form of consciousness that develops only as a result of combination of one element with another. When that particular condition is dissolved, the consciousness also ceases to be an entity." The sage only warned him that finally after leaving the body at the time of death, the king would have to seek refuge in the embrace of God only (*YWAR*, 2002, 129-130, 140).

What Queen Kayadhu replied to King Hiranyakashyap?

King knew that his son held theistic belief, thereby turned to be idiot and did not recognize king's name. Then king met queen and said, "We have only son and he has turned out to be idiot. He is always repeating '*Ishwar Ishwar*'; he is always calling '*OM OM*'. He is defining Him as the One, Who pervades the smallest space or particle. Is there any way out for him?" Queen Kayadhu replied, "You can not disown him for the belief. I also feel that the animating principle is someone else. Indeed, when you proclaim that you are *Ishwar*, you are only treading the path of atheism." King said, "I can take the life out of you." She reiterated, "You can take the life out of me. But you can not obliterate the awakening, the light in my subconscience." King uttered, "I shall surely know that life-saving entity about which you advocate. You may accept that as your lord. I have to know your lord; I have to face him." Then queen became quiet (*YWAR*, 2002, 131-132; *Wikipedia, the Free Encyclopedia*: https://en.m.wikipedia.org).

What was science behind Holika, sister of Hiranyakashyap, who remained unburnt?

Holika was a figure in the scientific field that all the time confining herself to the precincts of the laboratory. In that occupational pursuit, she had processed a particular type of chemical compound. After anointing that compound on her person, Holika could be enwrapped by fire. The fire would be extinguished but Holika would remain unburnt (*YWAR*, 2002, 132-133).

How spiritual wisdom overcame all hindrances of Prahlad's life?

Prahlad had practiced such a type of yoga that he had dedicated his life to realize spiritual science. When Prahlad was so established with faith in the Supreme Soul, King Hiranyakashyap put him in a prison cell. In that cell, different varieties of snakes were released and curled round his neck. But even as the snakes were so much close to his person, they were so much possessed by the will power and attitude of non-violence radiated by Prahlad that they could not bite him. As morning hours approached, he expressed, "O Snake Kings! Indeed you absorb the very poison, which a person vomits in anger and lets loose in lusty desires, and which is poisoning natural environments. I do not indulge in any such activity. Neither I display violence, nor I am overpowered by anger and nor I fall a prey to lustful desires. I am only a worshipper of an awareness, by which you are being animated. On what considerations can you swallow me?" When these expressions were made by that great soul, snakes calmed down. When king reached the prison cell, he observed that the boy was immersed in meditation. King called for some of his servants and ordered to throw down Prahlad from a cliff so that he dies. The servants had thrown Prahlad down the cliffs but his death did not occur. This was because he had become so resolute in his faith that, due to self control and divine enlightenment, his body had become rigid like steel. Physical science and spiritual wisdom can make a person how much sublime (*YWAR*, 2002, 133-135).

How material science developed in Hiranyakashyap's Period?

Holika asked King Hiranyakashyap, "Why are you becoming

so unattached and hard?" He replied, "My son Prahlad believes in the existence of God. I do not approve it. This is the burning desire of my heart that he should die and quit this world or be removed away from my realm. But I do not know as how to effect that." Holika was adept in mysterious designs. She was always engaged in her laboratory and had different types of scientific accomplishments to her credit. She was a regular visitor to Mars besides many other worlds. Her own son, Phirni, was a scientist. He also was arrogant about God's existence. But whoever conducts himself transcending the nature, that person recognizes the supreme awareness as the Supreme Master and excels in spiritual science. Getting out of the womb of nature, that person enters into the womb of supreme awareness. Such person perceives there only Brahma pervading or *OM* resonating all through (*YWAR*, 2002, 135-136).

Was Holika a space scientist and visited Mars and Moon?

Holika was always inclined to make frequent visits to planet Mars. She had been visiting the Moon quite often. She told Mi Mamnik that in the Moon sphere, there are living beings, which are predominated by air element. At the Moon, where earthly beings exist, progression is there. Holika told the sage, "When we visit the Moon sphere, we get privilege of negotiating with different types of living beings during that visit. But the atmosphere and the expression of speech in that sphere is not conducive and conductive to the living beings of the Earth. 'Kritma Madhuk' is the name given to the medium of speech in practice there. Based on that, they propagate their speech, because *Rig* and *Saam* always remain combined." In our sphere, the Earth element is called *Rig* and the air element is called *Saam*. By the modulation of these two, *Saam gaan* (*Saam* music) is produced. Similarly, human has a palate and a tongue. By the interaction of these 2, words are uttered from the mouth. Similarly, words are produced there in Moon sphere by the modulation of *Rig* and *Saam*. Just as on Earth, the Earth element and the air element are called *Rig* and *Saam*, correspondingly on Moon sphere, the air and the water elements are considered to be *Rig* and *Saam* respectively. Unless human transcends himself into

the atomic science of Moon sphere, it will not be possible for living beings of Earth to remain alive in Moon sphere. Thus Holika dominated in the realm of science (*YWAR*, 2002, 136-139).

What was Narsimh Samaj?

King Hiranyakashyap desired that Prahlad should be done to death. At this juncture, 2 divisions were formed in the people of the state. One sided with the philosophy of Prahlad and the other sided with that of the king. The body supporting Prahlad was named ‘Narsimh Samaj’. Then, Holika took Prahlad in her lap. She had smeared her own body with that compound, by virtue of which fire could not bruise her body. Because the scientific character of that compound had one more additional peculiarity that if she, be smeared with the compound, entered the fire with another person, then the protective feature of that atomic compound would be transferred upon the body of the other person. As a result, the person be smeared with the compound would be roasted to death. When Holika entered the fire with Prahlad, she herself was destroyed. When God consciousness is to be propagated, then some worldly being, having descended on this Earth, and goes on casting the world in the mould of God consciousness. Accordingly, Narsimh Samaj stood for a great revolution and destroyed Hiranyakashyap. After this, Prahlad was crowned as the head of kingdom. Thus nobody can destroy the devotee of God (*YWAR*, 2002, 139-140).

How mother advised Dhruv to meet God?

As per the advice of mother, 5-yr old child, Mahatma Dhruv offered his life in the courtyard of God. Mother said, “You recite God, follow the path of God, because your worldly father is king of the Subject, king of sluggish and carelessness. You go in the lap of that Great King, Who is emperor of world and planets. Since crores of years, the Sun is lighting as such. The Moon is imparting light as such. Air is blowing. Fire is heating world. Earth is giving food and minerals and giving life to this world. O Son! Go in shelter of that great God, who is Master of this world and present in every particle.” Dhruv got awakened and said, “You allow me to

go in shelter of God. I shall understand that conscientiousness that is imparting conscientious to this world, king and my mother." Mother became happy and allowed him to go in the shelter of God (*YPM5*, 1999, 5- 6).

What Dhruv replied to Mi Narad?

Dhruv was about to leave to forests. In the meantime, Mi Narad appeared and asked as where he was going? Dhruv replied, "I am going for devotion, and hence going to forests to recite God. This is because how long I do not become faithful, so long I can not get to God." Then Mi Narad told that your father told to make you king of nation. Half of the state is yours as he is father of 2 sons. In fearful forest and mountains, your body will get ripped. Therefore, you enjoy nation and wives. This will make your life progressive. Dhruv told to Mi Narad, "What are you expressing to me? This is lie. I shall obey my mother. I do not want pleasure of world, because this cannot take a person on the path of happiness. Soul becomes pious when understands her father God. How long I could not understand father of soul so long how can I admit this? Every particle, which I see, is nation of God. When I shall own my God, then I shall enter such a beautiful nation that if I born several times, I shall not give up my nation." Listening this, Mi Narad called Dhruv pious and great, and told him to recite God (*YPM5*, 1999, 6-7).

How Dhruv visited other planets?

Dhruv went to forests and started recital of God. Mi Narad reached there. Then Mi Narad told Dhruv as how a person reaches other planets? When you make your mind a vehicle, it will take you to different planets. It can be done by making mind stable. To make mind stable, one has to immerse the areas of external senses into mind, that of mind into intellect, intellect into *chitta*, and *chitta* into soul. Understanding soul, one can roam different planets. Then Dhruv desired to know as how to visit planets using physical science? Mi Narad told, "Today, we have to know those atoms that are created in our body. In a moment, our word covers a distance of lakhs of crores of kilometres. Mind stays with prana, because when there

will be division of words, it will be by mind. When there is no mind, there is no division of words, nation and science. Based on speed of mind, nation divides, family divides and human intentions divide, resulting deseased body and death. O Child! When you bring your mind in nature, then your intellect will become *medha,* where there is truth." After this, Mi Narad left and Dhruv entered in very deep devotion. This deep devotion resulted in rise of soul. Therefore, a person, becoming faithful, should go in the lap of God, because that is life (*YPM5,* 1999, 7-14).

Highlights

What was Yajnavalkya-Gargi conversation on annihilation?

Chakrani Gargi asked Mi Yajnavalkya, "Where this world comprising all 4 *Srishti,* both static and movable, gets established (during annihilation)?" Mi Yajnavalkya replied that this world establishes in Earth. Further Earth establishes in water. Next, water establishes in fire. Fire heats up water and fixes its aggressiveness in self. There are 3 types of atoms based on gravity, water and fire, and based on these 3 types of atoms entire world exists. Next, fire establishes in air. Where there is air, there is fire. Air is a motion in the form of prana and atom. As prana, it is an incomparable motion given by God and puts a person in motion. Further air establishes in space, which is named divinity. Also, entire nature and *panchmahabhoot* establish in space. Next, space establishes in *mahat,* which is named zero. *Mahat* gets established in Moon. Next Moon gets established in Sun. Further Sun gets established in *Gandharva*. Next *Gandharva* establishes in *Indra Lok,* followed by *Prajapati*, *yajna*, *dakshina* (giving up errors), faith and finally heart. Then heart meets God and a route to *moksha* starts (*YS,* 2000, 2-19, 27-39).

Is truth the root of plant religion?

Truth, which is name of God, is the root of plant religion. Other parts of this plant are devotion, compassion and donation. Souls and nature are also truth. If we wish to make our atmosphere and home pious, then we have to live in truth and speak truth. Religion is to

express real, and be non-violent by mind, word and action. When our heart beat is normal, we are in religion and *maryada*. Religion of eyes is to look; good-intentioned look is religion. Similarly, religion of tongue is to speak; true and good-intentioned voice is religion +but lie and ill-intentioned voice is non-religion. Therefore, we have to go in devotion and then purify 5 *gyanendriyan* and 5 *karmendriyan*. Controller of senses is mind; therefore, for devotion, purification of mind is essential. Today, religion is named for sects (Hindu, Muslim, Sikh, Christian, Bodh etc.). Delight comes when a person is filled with knowledge and prudence, remains inquisitive in God and lives a life of action and devotion. Where there is selfishness without duty, there both religion and nation meet to death (*AD2*, 2001, 272-274, 276, 280, 283, 285, 288, 290-292, 313; *YPM5*, 1999, 222-223; *YT*, 1997, 183, 228).

Does politeness take a person upwards?

Where physical science ends, spiritual science begins. It means aversion from materialism inspires for spiritualism. In spiritual science, a person becomes judicious, which involves politeness. How long a person does not become polite, so long that person cannot become expert in any learning. Since God is polite, therefore we should be polite. Both politeness and reasoning make a person humane. Politeness takes a person upwards. When politeness ends, science, humanism and nationalism get into the mouth of fire. Physical science and spiritual science, when go hand in hand, result in human welfare, and takes humanism and nationalism up (*AD2*, 2001, 92, *PM*, 1994, 53-54).

Is spiritual scientist superior to physical scientist?

Physical science and spiritual science have knowledge-science as source of energy. In physical science, a person becomes arrogant, which leads to death. Mind is static and is subject of nature, whereas souls and God possess conscience. One, who undertakes research on knowledge-science of God, becomes great scientist and traveller on the path of God. One, who is devoid of selfishness and surrenders self before God, is termed strongest. Physical scientist,

who knows only science of mind, says there is no God. A physical scientist cannot understand and get to God, because God is not the subject of eyes but the subject of spirituality. Creative spiritualism makes a person wise and unbiased, whereas creative materialism results in bloody revolutions. A person, who is related with God, lives a leading life; whereas a person, who is away from God, lives a variable life. Physical scientist has a limited area and may reach upto Sun, whereas spiritual scientist, who can go anywhere in subtle body, has a vast area and may reach upto God. Today, physical scientist has reached Moon, but spiritual scientist using yoga may reach all planets including Moon, Mars etc. Spiritual scientist can not only know the talks of birds and animals, but also know the waves inside trees, besides can count atoms present in breath. For success in physical science, input of spiritual science is essential. Also, in spiritual science, knowledge of physical science is a must. God education means by devoting in God, one accepts God in self and self in God. (*AD1*, 2004, 418; *AD2*, 2001, 94, 96, 98-106, 112-115, 120-122, 125-127; *GKU*, 2002, 137; *YT*, 1997, 180, 310-311).

How is flow of science on other planets?

Flow of science is not only on Earth but in other planets also. Science is ahead of Earth at Mars by about 50 yrs, that of Sun by about 100 yrs and Moon by about 200 yrs, whereas science is ahead of Jupiter from Sun by about 100 yrs. At Mars, there is excess of *satogun*, whereas at Earth and Moon, there is excess of *rajogun* and *tamogun*. On a planet, which element of *panchmahabhoot* is available principally, same element types of living beings are found there. On Earth, soil is available principally and hence soil based souls are found. At Sun lives fire souls made up of fire atoms. At Moon live such living beings that require excess of air. Human of Earth cannot survive at Moon beyond 6 months. At Mars, Earth element is main and hence soil based souls like that of Earth are found there. A scientist, Somnanik, had made an instrument that visited seas of planet Earth. Another scientist of Mars, Somketu, had visited Earth 120 times. Venus has soil based souls and Jupiter

demigod types. But life of yogi is lakhs of years ahead of science life (*AD2*, 2001, 183, 186-188, 191, 193-197, 199).

How is science of today on Earth?

Today, on Earth, science is in reverse gear. Scientist of today calls science of nature, whereas God has created this universe including nature. It is called in reverse gear because, where our daughters are dancing, food and behavior have become impure, voice has no balance and society is involved in wine and woman, there should be discourses by great persons. As much desire of post and position becomes strong, so much such person becomes devoid of action. Dutiful person is intelligent, devotee, possesses greatness in life and makes a nation great. If a true person commits sin, than that sin also continues to finish. That person, who gives up great thoughts during difficulties, is most sinful in the world. This is because if a person shakes or becomes angry by attacks from nature and humans, then such person lacks humanism (*YPM*, 2001, 208-209; *YT*, 1997, 82-84, 98-99).

When violent animals become non-violent?

When soul of a pious person meets soul of violent animal, then soul of that animal gives up violence and animal becomes non-violent. In forest, both Ram-Lakshman were asleep, and Mother Seeta was not sleeping. There a lion was coming towards them. Seeta prayed God and said, "Lion! This I know that we are in forest, which belongs to you. But this is not your duty that guests come to your house and you make food of them; this is not lioness." **I remember** that Seeta's hearty prayer in coordination with the senses and mind touched and effected heart of the lion. Lion adapted different route. In *Treta* period, after completion of 12 yrs in forests, King Dileep got attracted by waterfalls and in the meantime one lion attacked cow Nandini. On listening to Nandini sound, he prayed to lion, "I know I am in your kingdom, but I am worshipper of Nandini. I pray to leave Nandini and not to make her your food." Brahmchariji said, "**I remember** when Dileep prayed, lion got engaged in that prayer and said, 'You are religious, you are great

and pious, you are non-violent king, I wander freely in your nation, there is nobody doing violence in your nation'. Lion freed Nandini." This is power of non-violence. Chakrani Gargi used to sing of Veda mantras in such a sweet voice that snakes, deers and lions sitting in a line used to adore her feet. Violent animals adore because such songs were without violence. Brahmchariji said, "When determination, characteristics and importance of a person become extensive, then snakes and lions adore feet of that person (*AL*, 2003, 9-10, 118-119; *DP*, 1992, 109; *RT*, 2016, 50-51, 107; *YT*, 1997, 304-305)."

How human voice is a form of fire?

Human voice is a form of fire. When it is dominant with *satogun*, then leaving mouth it circumvents Earth 284 times; when it is dominant with *rajogun*, then it circumvents Earth 384 times; and when it is dominant with *tamogun*, then it circumvents Earth 480 times. It is, therefore, said that a person should control over voice and not speak impure words. Pure words or truth move upwards and reach *Dyu Lok*, but impure words or lie move downwards and reach to humans and society and cause excess rains, droughts and bloody revolutions. Therefore, we should speak sweet from heart. Mi Dadhichi told that voice is carrier of fire. This voice resting on fire becomes extensive and generates crores of waves. Eyes of human are lighted by Sun. In absence of Sun, Moon lights; in absence of Moon, stars light; and in absence of stars word lights. Finally, in absence of word, it is soul that lights. Human word, once released, circumambulates Earth 117 times in a moment. Human breath contains 1,00,00,00,552 numbers of atoms, each of air, fire, water and space, and 2,95,52,29,49,000 numbers of atoms of soil, both in receiving and leaving of breath, which runs human life (*AD2*, 2001, 61, 69-71; *AL*, 2003, 7).

Is self-confidence route to win this world?

Soul is always live and never annihilate. Those, who consider soul as centre of body and are self confident, possess diety's nature. Self confident is one, who has faith in God and follows the path of

non-violence, sacrifice and devotion. Such person keeps control over *gyanendriyan* and *karmendriyan*. Those, who love body and have no faith in soul, donation, yoga, and deeds, accept body as soul; such people belong to demon group. If we desire for sex, then we lose sharpness of our brain. Therefore, a person should be firm in thoughts and self-reliance. Such person gets upward motion and becomes extensive in life. King Ravan was devoid of self-reliance and character; but Ram had character and humanity. Lord Krishna said, "Arjun! An object (body), which is made of atoms, has to finish certainly and it is useless to repent, whereas an object (soul), which is always living, will never finish and it is useless to repent." Those, who are filled with self-confidence, win in this world (*YPM3*, 1993, 327-331; *YPM5*, 1999, 121).

How we can be polite and devoid of anger?

Human life is like a day; childhood is like morning, youthfulness is like middle age and oldness like evening. In childhood, a person with politeness reaches to heights. In youthfulness, who becomes arrogant, loses one's propriety of conduct. Sun never goes in arrogance; Sun sends spring during morning and heat during day. How long a person is not polite, so long that person cannot attain God knowledge. This is because God is polite, cool, without anger and ego, and is a light; these characters should be in that person. We get human body for politeness and speciality and not for arrogance and mockery. Politeness comes with knowledge. We should respect others with politeness. Envy by a person finishes memory and great deeds. Therefore, we should behave with others with right thinking and without envious feelings. Hatred is a big sin that destroys human intellect and stops progress. Looking at wrong doings of others make us to do wrong. Anger destroys our strength and sex makes us ill. Therefore, a person with great heart and celibacy should do great deeds. Life is best of that person, who enjoys both respect-disrespect, friend-enemy and has ability to transform enemy as friend (*AD2*, 2001, 318-319, 407-415; *YPM3*, 1993, 331; *YT*, 1997, 327).

What is universal truth?

Brahmchariji stated that living beings must be found where the *panchmahabhoot* exists. This is a universal truth. Out of 5 elements, which element dominates on any planet, living beings there belong to that element. This is such as soil dominates on Earth, air and water on Moon, fire on Sun, air on Dhruv, water on Jupiter and so on. Thus by 5 elements, entire world was created. We have 3 solar spheres, belonging to Sun, Jupiter and Dhruv. Every sphere comprises millions-trillions of planets. Divine souls can reach in every planet (*YPM5*, 1999, 325; *YS*, 2000, 184-185; *YWAR*, 2002, 162).

Nobody can destroy the devotee of God

A person, who is not fixed in faith, is like a non-entity in this world. A person, who becomes established in faith that God is an unparalleled entity and source of all bliss, then that person is never able to saturate his/her endless thirst with His kindness. Devotee is one, who can offer senses form oblation in soul form *yajnashala* and whose senses contain godliness or he/she has won over senses. A devotee may come across various difficulties, but bearing and accommodating with all such difficulties, he/she continues to approach the goal. God always showers His grace upon devotee. When one has faith in God, then senses do not commit any sin. When a person reaches in the lap of God, then that person is delighted in God. We get delighted when we understand delightful God. Nobody can destroy the devotee of God (*MPM*, 1999, 90, 141; *YPM2*, 2001, 152, 237, 239; *YWAR*, 2002, 129, 140).

4.2 Conclusions

Significant achievements given by Brahmchariji comprising clarifications on some unrealistic, unnatural and unscientific presentations, and some highlights are summarized here.

Clarifications: God-related

i) **Does God exist?** Yes, God exists and He is above all and controller of this universe. He is one but omnipresent, omnipotent, limitless and complete in all respects. This light is live in human body as soul; ii) **What are names of God?** God is named by different names, but *OM* is above all. Other names of God are Indra, Yamraj, Gautam, Shiva, Mahadeva, Vishwakarma, Ram, Krishna, Durga, Saraswati, Vasundhra, Brahman, Parents and Friend; iii) **Does God incarnate?** Incarnation does not mean that God comes on Earth as a human but incarnation means that souls near God come on Earth and do welfare; iv) **What are principal actions of God?** Principal actions of God are to create universe, look after universe, destroy universe and give results of sins and virtues; v) **What is greatness of God or God essence?** God is true, living force, fountain of all sorts of energy and runs all the worlds. He is giver, generous, illuminator, protector, and awakens life. God's conscientiousness inspirits human and puts this world in action. God is one, without body and has no limits, whereas soul has limits. God creates, nature is created and soul endures; vi) **What is knowledge of God or Veda?** Veda is not a book, but the richest storehouse of knowledge and science of the universe. Every mantra of Veda starts with *OM*, which is principal name of God. Veda possesses 3 learnings (knowledge, action and worship), which are threaded in *OM*. Veda voice came with the creation of *Srishti*. During annihilation, Veda voice and Veda knowledge of living beings immerse in God. All Veda mantras, being tied up with *OM*, are called *Gayatri*; and vii) **How Veda reached Germany and declined in India?** After Mahabharat War, Janmejay reached Germany and set up there Veda. Using Veda, Germany progressed in science.

Janmejay's successors did not prove to be noble and virtuous rulers. At this juncture, leftists created hatred in the minds of people for Vedic lore. Lord Mahavir preached non-violence and had no faith in Vedas. During that period, most of the religious and scientific books of old saints were reduced to ashes. Then yavans like Jains destroyed scientific and Vedic works.

Clarifications: Soul-related

i) **What is soul?** Soul is immortal, fearless and live. It travels in different *yonis* depending on actions and *sanskars*. Best friend of soul is God. Soul is so minute that it cannot be seen by physical science, but also so vast that it is filled with knowledge-science of universe. Souls are present everywhere in world and planets; ii) **Whether strike by leg of Lord Krishna made a tree fell down and resulted in birth of 2 babies?** Plant matter has ordinary prana, whereas living beings possess prana, soul, knowledge-science and perseverance. This explains that strike by leg of Lord Krishna made a tree fell down and resulted in birth of 2 babies is against the principle of God and hence unacceptable. Therefore, living beings cannot take birth as plant; iii) **What is *Aatm Lok* (home of soul)?** Human body is home of soul. Reaching at the door of God, soul as charioteer meets God, leaving behind human body as chariot. Human body as chariot is complete in all forms, whereas chariots of other *yonis* are incomplete and hence some become violent, some leave poison, some get poison and so on; iv) **What is composition of human body?** Human body has 9 doors, 10 senses, 10 prana, mind, intellect, *chitta* and ego. Soul stays in heart. Mind rules over 10 senses, intellect rules over mind and soul rules over intellect. When awake, soul stays in eyes. During dream, soul stays in the field of mind. During sleep, soul stays with prana. In the world, only soul and prana remain awake, rest can go in sleep mode. Human comes in external world because of mind. Prana acts near and under mind. After death, soul travels as subtle body and depending on actions, it may go for rebirth or *moksha*; v) **How intellect makes a person efficient to work everywhere?** Intellect is of 4 types (*budhhi*, *medha ritambhra* and *pragya*). Field of *budhhi* and *medha* is physical science, whereas field of *ritambhra* and

pragya is spiritual science. Devotee of God, entering in *pragya*, always talks on God; vi) **What is role of *brahmrandhra*, heart and *antahkarana* (subconscience) in human body?** *Brahmrandhra* is 10th door in human body and it is root cause of desires that come up in human heart. Root of all 3 human bodies (physical, subtle and causal) is heart, where are present *sanskars*. Thoughts take birth in heart, then reaches in *brahmrandhra* for purification and then spoken out by tongue. *Antahkarana* or *chitta* is the place, where *sanskars* of different births stay; vii) **What is role of mind and prana in human body?** Mind is of 2 types: i) special; and ii) ordinary. Special mind is present in humans and ordinary in space. In humans, it divides family. In Earth, it divides water and thereby producing plant matter. It can divide a house and nation. It stays in a person how long there are *sanskars*. If mind is stable, *sanskars* will be good. But if mind is wavering, then it may be instrumental for human's death. All planets move by mind and prana. God has bestowed 2 types of pranas, normal and special. Normal prana is activating phenomenon world. Special prana operates under soul in human body as 5 pranas; viii) **Why a person is intent to know?** Nature has relation with mind through nerves. When prana and intellect come in contact with each other in cosmic state, then yogi gets into a state of static equilibrium and acquires complete control over consciousness. Human heart has 2 functions; one is connected with *chitta* and other with mind. Similarly, from words related to *satogun*, some are connected with senses, followed by mind, then intellect, *chitta*, *brahmrandhra* and finally connected with ear. *Brahmrandhra* is closely connected with *Dyu Lok*. Thus ear gets in touch with *Dyu Lok*; ix) **How rishis possessed both spiritual and material knowledge?** To become rishi, one has to own both physical and spiritual disciplines. Indian rishis possessed both spiritual knowledge and scientific knowledge of matter. A physical scientist can travel in aircraft for a limited space only, whereas a yogi in subtle body can travel in all planets; x) **How yogi acquires knowledge of other planets?** Yogi becomes aware to different planets. When soul of a yogi enters in subtle brain and *brahmrandhra*, then it travels in universe. When currents of mind are fixed in heart and all feelings of intellect are

concentrated, then heart functions as vehicle, wherein mind takes seat and rises up from body and roams in ethereal regions and celestial spheres. On proceeding further, soul enters *brahmrandhra*. Again, when *kundalini* awakens in *mooladhar*, then soul in a more subtle form rises up through spinal cord and gets quite unsmeared and becomes capable of perceiving the God; xi) **What are 2 phases of human life?** A person has to face 2 kinds of situations in life. The period, which is full of troubles and ignorance, is dark period of a person. If a person goes on striving and fighting against all obstacles coming in way, a time comes when dark side comes to an end and bright side makes appearance. Thus, a person has to face 2 kinds of situations in life; one is outcome of sinful acts and other the outcome of virtuous acts; xii) **How every act is ingrained on soul and one has to reap fruits of that action?** Whatever action we perform, God gives us the fruits of our actions. According to Vedas, God is ingrained in our soul. When a person does something, impressions (*sanskars*) of deeds are ingrained on soul. We have to go on reaping the good or bad fruits of our actions till impressions of those actions remain in our hearts; xiii) **How human is related with *yajna*?** *Yajna* purifies human thoughts and the world. God worship and following the path of God is *yajna*. Such as *yajna* is conducted on Earth, similarly *yajna* is conducted on other planets; xiv) **What is death?** After death, soul has no relationship with any human being but only relationship with karma. At death, first of all soul leaves body, followed by mind and prana, and then movement of senses goes. In physical science, there is death; but in spiritual science, there is no death. Body is made up of *panchmahabhoot* and after death none of 5 elements ends up. Thus, visually, after death, neither soul dies nor 5 elements end up. When human mind separates from prana, prana separates from soul, and atoms separate from senses, then this separation is termed death; xv) **How to win over Death?** One, who understands God, becomes free from death. A person, who knows prana and how to bring prana in different parts of body, wins over death. A person, possessing truth understands that God is truth, goes over death. We can win over ignorance, narrowness and evils by the light of God. Therefore, our every breath should be stitched

with *OM*. Thus ignorance is death; xvi) **How soul travels after death?** After death, soul goes in space, where it stays in 6 air types, where soul leaves behind memory of past body and family etc. If soul possesses deity-related properties, then it stays among deities. Souls of *tamogun*, after death roam for 13 days in company of other souls of same category, and then they must have to come back and take birth in this world. Souls of *satogun*, if desire, may come back to this world after 1 month of death or may enjoy company of liberated souls. Depending on *sanskars*, deeds and door of soul leaving body, next birth is decided. Soul leaving through eyes stays in human planets, leaving through mouth stays in *Ashvani* planets and leaving through *brahmrandhra* stays in *Dyu Lok*. Soul leaving through anus becomes insect. Soul leaving through *Surya Swar* of nostrils becomes human that stays in *Dyu Lok*, whereas soul leaving through *Chandra Swar* goes to inferior *yonis*. Soul leaving through mouth goes in the womb of mother at human planet. Soul that leaves through eyes enters in such *yoni* that enjoys every homely pleasure, but has no existence of self. In eyes, 1 eye is named *Surya netra* (Sun eye) and another *Chandra netra* (Moon eye). Soul leaving through *Surya netra* stays in Sun planet. When soul passes through *Chandra netra*, after passing through atmosphere, some soul goes to *Dyu Lok*, some to Jupiter and some to Moon. Every sense has 84 branches; therefore, 84 lakh *yonis* get formed. When soul goes with word, then it reaches to *Dyu Lok*. None can die without time; xvii) **Who are *devta* (divine souls)?** Those performing *yajna* and become Brahma in *yajna* fall in divine souls group. In *Dyu Lok* live *Jeevan Mukta* (near liberation) souls. Among them, there are divine souls that are dominated with fire elements. In solar sphere, *yajna* and yoga are performed with thoughts. In Mars, living beings, their yoga practice, their science and national order are considered to be akin to those as existing on Earth; xviii) **What is *moksha*?** *Moksha* is attained when mind and prana are aligned. In this state, soul only mobilizes mind by its mere contact. When the soul in body does great actions then enduring those actions soul becoming *Brahm* (super soul) reaches in the lap of God, where soul attains the

highest delight or *moksha*, and lives in *moksha* for 100 *Brahm* yrs; xix) **How yoga is related with *moksha*?** To rule over every sense is yoga. Complete yogi is one, whose soul integrating knowledge and attempt and then riding on them meets God; this is called *moksha*. There are 5 types of yoga (physical yoga, voice-chitta yoga, drug yoga, science yoga, spiritual yoga); xx) **Who is yogi?** Yogi is omniscient and has relation with divine souls. When mind, prana and soul come in a row of *OM*, then yogi feels delighted. Yogi, who performs spiritual *yajna*, enjoys this delight and feels presence of God. To become yogi, thoughts must be true; search own errors, and do not look errors of others. It is impossible for a non-vegetarian to become yogi. With determination, yogi coordinates mind and intellect and extracts nutritive elements of fruits and then feels satisfied; xxi) **Is there life on Mars and Moon?** On Moon, there is predominance of water and air elements. According to Vedas, the life on Moon is said to be of *Pishach* race. A person of Earth, made of soil element, may not be able to live for more than 6 months on the Moon. There is life on Moon and on Jupiter. The living beings on Moon are functioning there as a nation. Much of the life streams on Mars, such as atmosphere, foodstuffs etc., are similar to those of the Earth, because soil element on Mars is in abundance. But the knowledge of science on Mars is far superior as compared to Earth. Maharaja Arjun stayed at Mars for 3 yrs and 3 months; xxii) **How spiritual wisdom overcame all hindrances of Prahlad's life?** Prahlad had practiced yoga and dedicated his life to realize spiritual science. When Prahlad was so established with faith in the Supreme Soul, king put him in a prison cell, where snakes were released and curled round his neck. But snakes were so much possessed by the will power and attitude of non-violence radiated by Prahlad that they could not bite him. Then king ordered to throw Prahlad down the cliffs but his death did not occur. This was because he had become so resolute in his faith that, due to self control and divine enlightenment, his body had become rigid like steel; and xxiii) **Nobody can destroy the devotee of God**. God always showers His grace upon devotee. Devotees of God, Prahlad and Dhruv, could not be destroyed by the then kings on Earth.

Highlights

i) **Yajnavalkya-Gargi conversation on Annihilation**. Mi Yajnavalkya replied Chakrani Gargi that this world during annihilation comprising all 4 *Srishti* establishes in Earth. Further Earth establishes in water, followed by fire, air, space and *mahat*. *Mahat* gets established in Moon, followed by Sun and *Gandharva*. Next *Gandharva* establishes in *Indra Lok*, followed by *Prajapati*, *yajna*, *dakshina*, faith and finally heart. Then heart meets God and a route to *moksha* starts; ii) **What is universal truth?** Brahmchariji stated that living beings must be found where *panchmahabhoot* exists. This is a universal truth. Out of 5 elements, which element dominates on any planet, living beings there belong to that element; iii) **Truth is root of the plant religion**. Truth, which is name of God, is the root of plant religion. Souls and nature are also truth. If we wish to make our atmosphere and home pious, then we have to live in truth and speak truth; iv) **Self-confidence is route to win this world**. Soul is always live and never annihilate. Those, who consider soul as centre of body and are self confident, possess diety's nature. Self confident is one, who has faith in God and follows the path of non-violence, sacrifice and devotion. Becoming self-reliant and getting firmness, a person gets upward motion and becomes extensive in life; v) **Politeness takes a person upwards**. In spiritual science, a person becomes judicious, which involves politeness. God is a light and polite, cool, without anger and ego. Since God is polite, therefore we should be polite; vi) **How human voice is a form of fire?** Pure words or truth move upwards and reach *Dyu Lok*, but impure words or lie move downwards and reach to humans and society and cause excess rains, droughts and bloody revolutions. Anger destroys our strength and sex makes us ill. Therefore, we should speak sweet from heart. One, who wishes to make voice and life great, should give up evils and adapt the path of truth; vii) **Who enjoys eternal bliss?** Mind is needed only for so long as soul is bound with cycle of transmigration. As soon as soul is liberated from this cycle, its relation with mind terminates and it enjoys eternal bliss. Pleasure and pain are products of nature and these, together with mind and other organs of the body, are all material; whereas bliss is spiritual and this being an

innate quality of soul can be enjoyed by it without the aid of mind; viii); **Spiritual scientist is superior to physical scientist**. Where physical science ends, spiritual science begins. Physical scientist says there is no God. A person, who is related with God, lives a leading life; whereas a person, who is away from God, lives a variable life. Physical scientist has a limited area and may reach upto Sun, whereas spiritual scientist, who can go anywhere in subtle body, has a vast area and may reach upto God. Physical science and spiritual science, when go hand in hand, result in human welfare, and takes humanism and nationalism up; ix) **How is science on Earth and on other planets?** Today, on Earth, science is there but not in full form and in reverse gear. Scientist of today does not call science of God, but call science of nature, whereas God has created this universe including nature. Science is ahead of Earth at Mars by about 50 yrs, that of Sun by about 100 yrs and Moon by about 200 yrs, whereas science is ahead of Jupiter from Sun by about 100 yrs. On a planet, which element of *panchmahabhoot* is available principally, same element types of living beings are found there; and x) **When violent animals become non-violent?** When soul of a pious person meets soul of violent animal, then soul of that animal gives up violence and animal becomes non-violent. This is power of non-violence.

4.3 Essence

Person behind the Book

This book, “God and Souls: The Truth”, is product from divine discourses (*DDs*) by Brahmchari Krishnaduttji, who was an illiterate person. Brahmchariji had not acquired any bookish or traditional knowledge. Yogic posture and procedure of Brahmchariji was unique. *DDs* by Brahmchariji in that special yogic posture and procedure were addresses by space-based yoga-proven subtle souls from among sage groups, and physical body of Brahmchariji acted as an instrument to broadcast those *DDs* on Earth to we people. Whatever he spoke in *DDs* was God gifted. Before *DD*, Brahmchariji had no knowledge of subject, on which he will speak. Also, after *DD*, Brahmchariji had no knowledge of what, when and how he spoke. It must be noted that Brahmchariji delivered *DDs* only when he was in a state of trance, and when state of trance ceased, he came to his normal state and remembered nothing as what he spoke during state of trance.

Book for All

This book is meant for all human beings. Atheists will understand on existence of God and actions of God. Theist will learn as how to worship God and attain *moksha*. Yogi will learn as how to do yoga and both physical and spiritual *yajna*. Common person will understand that God has given this body to not indulge in worldly pleasures but do great deeds and attain delight and peace. In this universe, our duty is to worship God, Who will make us to move on the path of truth. Best friend of soul is God.

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Politeness Unites, Rudeness Divides : Lord Ram and Politeness



Truth nourishes. Lord Vishnu is truth and lives in politeness. If we do not possess the source of politeness, we cannot understand the importance of God. If there is no politeness, then a person cannot nourish one's life, we cannot help each other, and hence life is meaningless. Therefore, politeness is a must. Lord Ram was so polite that carrying order of parents, he went to forest. On politeness, Lord Ram said, "When our heart is pious and voice has politeness, this is importance of religion. To do one's duty is religion. A person may possess vast knowledge and may be expert of Vedas but without politeness all this is useless. So, politeness is the biggest tool in making a person religious. Until along with the faith in religion, we do not do heart touching actions with full politeness, till then our religion has no meaning. When Maharaja Vishvamitra killed sons of Mi Vashishthji for not conferring him degree of Mahrishi, then Mi Vashishthji told, "He is not polite by heart till now. A person becomes devotee. If after devotion, there is no politeness in that person, dress is not coinciding to the devotee, then this title (Brahmrishi) should not be conferred on him. This results in loss of *maryada*. Sons can be born but *maryada* once lost can not be produced. I may not be blessed with more sons but my false sentences in space will become cause of my devastation. My sons were to die, he has to become polite, but I have not to tell a lie." Mi Vashishthji also said, "One who is pious in behavioral devotion, such person wins over this Earth; in behaviour, radiance of *mana-karma-vachan* of such person becomes great. Such person remains clean in *mana-karma* (mind-action) and talks with intelligentsia with politeness, and by becoming polite wins this Earth. Ravan said while on death bed, "Politeness and intelligence take the nation to heights."

Brahmchariji